HASTINESS UNTO ANGER

Described and Disgraced.

PLEAS for it, Exposed;

AND

Prescriptions against it,

MINISTRED.

To which is added, An Address unto all the Faithful Ministers of the Land.

By *DANIEL BURGESS.*

Per iram lux Veritatis amittitur, Spiritûs sancti splendor excluditur. Greg. Magn. in Mor.

LONDON,

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To the Right Honorable

JOHN,

EARL of *Tullebarden*,

His Majeſty's Principal Secretary of State for the Kingdom of *Scotland*; and one of the Lords of his moſt Honorable Privy Council for that Kingdom.

My Lord,

VEry well you know, *that there is not ſuch another* Apolluon *as ungovern'd Paſſion. There are Agues of Hope and Fear, Fevers of Luſt, and Conſumptions of Envy, which do ſlay their Thouſands: but the Peſtilence of Anger ſlayeth its Ten Thouſands.*

We hear of whole Countries, whoſe naturaliz'd Slavery ſecures them againſt the hot and cold Fits of the vicious Ague. Gains being Free Mens Hopes, and Loſſes Rich Mens Fears; ſome we hear of, whoſe very Climate checks their Concupiſcence; whoſe Air is an Agnus Caſtus, *being too rough and ſevere to tolerate the wanton Fever. Others alſo there are, whoſe Ignorance reſtrains them from Envy; who, therefore, are not envious, becauſe they ſee nothing among their People that is proſperous; who do never pine themſelves to Death, but live as contented as Kings, becauſe their Neighbours as well as Themſelves, are as poor as Snakes.*

But of Anger it muſt be ſaid, as of the Sun; there is nothing hid from the Heat of it. Like Zechary's *flying Roll, it is a Curſe that goeth over the face of the whole Earth. No People, no Condition, no Age, not that of the Cradle it ſelf, is exempt. A Diſeaſe it is, which, as Death it ſelf, hath paſſed upon all Men. And for Miſchief, it is* Goliath's *Sword, there is none like it! For,*

Vidi Zelantem parvulum. D. Auguſt.

By

By means hereof it hath been that Princes have ruled ſo ill, Senators conſulted ſo ill, Judges judged ſo ill, Generals commanded ſo ill, Men in Holy Orders officiated ſo ill, and all the Citizens of this World have no better behaved themſelves!

The Sages of every Age have thank'd this Anger, for corrupting every Plant: Every Plant, from the Cedar to the Hyſop. Painims, Jews, *and* Chriſtians, *are full of Complaints againſt Anger. Anger, they tell us, maketh Royal Palaces to be Wickedneſs in high Places; Senate-houſes to be ſtark Bedlams; Mannor-houſes to be Cockatrice-dens; Temples to be Bear-gardens; common Cottages to be Holes of Aſps. By Anger, they ſay, Husbands are turned into Hornets; Wives into Waſps; Parents into Panthers; Children into Vipers; Servants into Thieves and Robbers; Friends into Enemies; Enemies into incarnate Devils; and Families into fiery Furnaces. Anger they teſtify it to be, which hath broke the natural Alliance of Superiors, Equals, and Inferiors; and hath ſet them in Hoſtility againſt each other; as the Head, and Hands, and Feet, in* Menenius's *Apologue.*

My Lord,

I would it were not to be ſaid, that in the Reign of the beſt mortal King, this Anger, which hath turned the World upſide down, hath come hither alſo! Come hither, and come down like the Devil in St. John's Revelation, *with great Wrath! But, alas, our* Iſrael *hath bitterly felt it; and* Gath *and* Aſcalon *have a long time rung of it; wondring that being ſo mad Mariners, and ſo diſlike our diſpaſſionate Pilot, we ſhould ſo long eſcape Shipwrack. Our Pilot, in whom Courage and Clemency do contend for Victory; and whoſe Majeſty no Enemies do accuſe of Fear or Anger!*

Prima Provinciarum, quæ amplexa eſt Fidem Chriſti. *Sabellic.*

England *was the firſt Kingdom of this World, that, with the Conſent of Supreme Authority, embraced the Holy Goſpel.* England's *Stones God hath laid with fairer Colours, and her Foundation with richer Sapphirs than other Chriſtian Kingdoms.* England's *Salvations are unparallellable, ſave*

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by Old Iſrael's: *and her Salvations of late Years have not been the leaſt wondrous! The Peace in this Year and Month reſtored, is One for which* Lebanon is not a ſufficient Sacrifice, nor the Cattel upon a Thouſand Hills. *It were very ſad, if now it ſelf, the Angry Spirit, ſhould not be driven out of the Land. A diſmal Crime and Curſe it would be, if that Fiend ſhould ſtill have Entertainment in mutinous Minds. Woe worth the day, if it ſhould ſtill haunt our very Court, our Parliament, our Convocation, our* Weſtminſter-Hall *Courts, our Univerſities, our Pulpits, our Exchanges, our Shops, and our Plows; if it ſhould keep us ſtill Cenſuring, and Slandering, and Fighting! Fighting againſt our God, our Friends, and our Selves. Wherefore,*

It cannot be unſeaſonable now to exclaim, What ſhall be done unto thee, O thou maſterleſs Anger! *No, but it muſt be concluded, that* whoſoever lets it go, he is not *Cæſar's* Friend! *Neither God's Friend, nor the King's, nor his Country's. He muſt be a Child of* Belial, *who this day reſiſts not this Devil! This* Beelzebub, *and* Goliath *of evil Spirits! whereunto no Man can give*

place, but he muſt love his Paſſions, as the old Donatiſts *loved their Errors, which was above their Lives. He muſt, with the Life, leave the very Lip and Language of* Canaan, *and take the Tongue and Teeth of the* Chaldeans! *In whatſoever Sphere he ſhall ſhine as an Angel of Light, he muſt inevitably ſerve the Prince of Darkneſs, and be of the mighty Men of Miſchief, whom the Almighty rooteth out, when he doeth Good unto* Zion, *and buildeth up the Walls of* Jeruſalem.

Burnt Children, one would think, ſhould dread the Fire. Having ſuffer'd by our Paſſions ſo much as we have done, we muſt be very ſtupid, if it be all in vain. Yet, to ſpeak as Euripides, *and not as* Sophocles, *to ſay truly what is, and not falſly what is not, tho it ought to be, it muſt be ſadly ſaid; Men of all Ranks and Perſwaſions among us, do what* Tully *reports of* Athenagoras: *They make many Words of their Puniſhment, but ſay nothing of their Fault. They exclaim of the direful Effects, but keep ſilent of the procreative Guilts of Anger! Nay, what is worſe, they excuſe and defend them: Pleading as the Dice-player, whom* Plato *reproved;*

proved; that they are ſmall matters. And, needing to be told what the Moraliſt replied, that Matters very ſmall might be Faults very great. Wherefore theſe Pages endeavour to demonſtrate how much they deceive themſelves, who either, as Pilate, *take Water, waſh their hands, and ſay they are innocent; or, acknowledging their Guilt of irregular Paſſion, do ask of it, as* Lot *of* Zoar, *Is it not a little one? They endeavour to convince their Readers, that if little they be, their little diſtemper'd Paſſions are like the* Ciniphes *in* Africa; *which, tho as ſmall as Cheeſe-mites, do ſting as cruelly as Adders. And like the* Viperlings, *which* Solinus *tells us were ſo ſmall, that the* Amyclæ, *not at all fearing them, had Multitudes of People bitten to death by them.*

On this Eſſay your Honor's favourable Eye is humbly craved. And your Acceptance of it as a grateful Acknowledgment of your Favours to its Author: Who takes not on him to celebrate theſe Vertues wherewith you honour your God, ſerve your King, and bleſs your Country: And for which you are honoured by God, you are ſet up high by your King (in his Court and in his Heart) and

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are bleſſed by your Country! For the Ornaments of your excellent Spirit, and of your Lady's very eminent one, are reſplendent in your good Works. And your Sobriety, Righteouſneſs, *and* Holineſs, *do better praiſe you than* Schemes, *and* Tropes, *and* Figures *can do! For which Cauſe, I am,*

My Lord,

Your true Honourer,

And moſt Humble, and
moſt Obedient Servant,

Daniel Burgeſs.

Haſti-

Haſtineſs unto Anger

Deſcribed and Diſgraced.

INTRODUCTION.

OUR inward Principles of Action, are Mind, Will, and Affection. The *Mind* is as the Sun in the Soul's Firmament; to give Light and Direction unto all its Powers. The *Will* is the Centurion in us; to give the Word of Command, and to rule the whole Troop of our Faculties. The *Affections* are as Miniſtring Spirits, ſent forth to miniſter to our Minds and Wills; to give them Spirit and Edg; quickening the Mind to Counſel us, and the Will to Command us.

But in our Apoſtacy and unrenewed State, all the three are corrupted. Our *Sun* is turned into Darkneſs. Our *Centurion* is become a *Rehoboam*, deaf to wiſe Counſellors: And, like *Cains Ceſar*, exalts himſelf above all that is called

called God. Our *Miniſtring Spirits* are no more good and faithful Servants: No, but do traiterouſly uſurp and tyrannically domineer. Inſomuch that our aforeſaid Princes do go on foot, and theſe Servants do ride on Horſeback. Our Affections ſhould riſe, ſtand, and fall, as our Minds direct and Wills require. But, having broke their Bonds, they do fall upon their Maſters; and do together blind our Underſtandings, and bind our Wills. Moreover, there is this to complete our Miſery; this extreme Bondage is pleaſing; and ſo we are bewitched, as to prefer it before ſpiritual Freedom. The Brute rides the Man, and the Man loves to have it ſo. *Imperat corpus animæ & obſequitur.* Senec.

In this wretched Thraldom we are kept, till Spirit, Soul, and Body are renewed. Till we are made new Creatures in our internal Principles. Till the Holy Ghoſt, of *Egypt* maketh our Minds *Goſhens*; of *Darkneſs*, *Light in the Lord.* Till of *Pharaohs* that will not let us go to any Good, he maketh our Wills, every one of them, a *Moſes*, a Princely Leader to all the Good of *Canaan*'s Land. Till of *Abaddons* and *Apolluons* he maketh our Affections good Angels; profitable Servants; *ſubmitting themſelves to every Ordinance of our minds and wills, for the Lord's ſake.* But,

Old things being paſſed away, and all things become thus New in us; Soveraign Grace and Al-

Almighty Power having wrought ſo bleſſed a Revolution; and, putting an End to Anarchy, ſet up the Kingdom of God in us; What does God, the King and Lord, require of us? What requires he, if not to keep our Hearts (that is, our Minds, Wills, and Affections) with all Diligence? To take heed that we return not again to Folly. That we receive not this (ſubjective) Grace in vain. That we defile not God's Temple which is holy. That we watch againſt the combined Enemies, which are at work to make the Light that is in us become Darkneſs again. To make our Hearts of Fleſh become Hearts of Stone again. And make our Affections, of Heavenly, and Pure, and Peaceable, to become Earthly, Senſual, and Deviliſh. In ſhort, we are required by the Spirit of Chriſt ſtrengthening us, to ſee that our *Minds* be kept Wiſe Guides; our *Wills* Righteous Commanders; and our *Affections* Regular Servants. That is, that all that is within us, our whole Inner-man, be kept holy, harmleſs, and undefiled. And that it may be ſeen of all Men, we have verily, and more than in conceit, *Chriſt within us, the hope of Glory.*

Hereunto it will contribute more than a little; if, as of the *Deſiring Appetite*, ſo of the *Angry* one, we do maintain a juſt Government. The Angry Affection, which all Men know to be juſt like the Wind; which being moderate carries the Ship, but being tempeſtu-

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ous drowns it: And, like Fire, which in its place is the moſt ſerviceable, but out of it is the moſt pernicious Creature.

My preſent Buſineſs is, to treat of the Government of this ſo perilous Subject, the lower brutiſh part of the Soul; which, as the Dregs of a People in any Kingdom, is apt to be heady, tumultuous, and mutinous, unleſs watched with great Care, and reſtrained by ſuperior Power. Inſomuch that we need ſay of our Paſſions as *Pharaoh* ſaid of the *Iſraelites*, *Come on, let us deal wiſely with them, leſt they multiply, and join themſelves with our Enemies, and fight againſt us*, Exod. 1. 10. The Text that I chuſe for this Service, is

Eccles. VII. 9.

Be not haſty in thy ſpirit to be angry; for, Anger reſteth in the boſom of Fools!

Divine Words! and, if rightly conſtrued, an excellent Net to take, and Band to hold our Anger to its good Behaviour. If it be obſerved, that here

1. The *Commander* is God; every Perſon in the God-head.

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2. The *Parties commanded* are the Church of God; every Member of it, for to every one of them the Divine Word is written.

3. The *Form of the Commandment* is particular; As if it had been ſaid, Thou Old-man, be not thou haſty! Thou Young-man, be not thou haſty! Thou Rich, thou Poor, *&c.*

4. The *matter of the Commandment* is bridling of the Angry Appetite; holding perpetually a Curb in its Mouth, mortifying its inward Corruption, as well as reſtraining its out-breaches.

5. The *Implication of the Command*, is the certain Ability of God's Servants, in the uſe of his Means, to govern their Anger; a true Ability they have, though not a perfect one. They can do it through Chriſt ſtrengthning. Ability to ſerve God acceptably according to the Grace of the New Covenant, is always given in the New Birth!

6. The *Argument preſſing to the Duty commanded*, is one drawn from the notorious Turpitude of Anger ungovern'd; from its Inconſiſtence with true Grace, which, in Holy Scripture, is named Wiſdom; as Sin is ſtiled Folly, and unregenerate Men are branded with the Name of Fools. As a ſelf-evident Axiom the Wiſeman lays it down, That the Boſom of ſuch Fools is the only reſting Place of this unruly Anger.

The Sum of all is this:

No Man profeſſing Religion muſt ſuffer himſelf to be a Vixon; Haſtineſs to Anger being a ſure mark of an unrenewed Nature.

What have Doves to do with the Spirit of Vultures, or Sheep with the Breath of Bears? Can any but a reprobate Mind think well of a wrathful one? or any but an uncircumciſed Heart take pleaſure in ſuch an Inmate? Is it not too black a Devil to be welcomed any where but in a very Hell? Doubts any Chriſtian, but that we muſt needs loath it as the Poiſon of Aſps, if we have Grace but as a grain of Muſtard-ſeed in us? And, needs muſt be as far from cheriſhing of it, as from cheriſhing the Flames that are conſuming our Houſes. Briefly, Who hath a Word to ſay for Anger, which ſets the whole World on fire? Sets Father againſt Son; as the *King of Moab*, who in an angry Fume, made his Heir a Burnt-offering! 2 *Kings* 3. *ult.* Sets Son againſt Father; Witneſs the *London-Monſter*, who lately ſlew his Father for a little Money deny'd him! And another, who upon the ſame Provocation bought an Inſtrument for the ſame Purpoſe. Theſe Examples of unnatural Paſſion, have of late days been ſeen at *Tyburn*. The Wonder is leſs that it ſhould ſet Brother againſt Brother. Famous is the Story reported by Mr. *Bareboghs* of thoſe genteel Brothers, who after return from Hunting, did ſo hotly contend for the Praiſe of their Hounds, that in the Diſpute one

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mortally ſtabb'd the other; for which the Servant of the murder'd Gentleman as mortally ſtabb'd the Murderer. But, what End of Inſtances? Or, what Hope of Peace on Earth, without Rebuke to the angry Spirit of Hell? *Homer* tells us, that the Swarm of Heathen Gods were mutinous, and could have no Peace in their Heaven till *Jupiter* took *Ate* the Goddeſs of Strife by her Hair, and threw her out! And, may it not be ſaid? If irregular Anger could have Admiſſion into the very Heaven of Heavens, there could no longer be *Fulneſs of Joy* in its glorious Manſions. Wherefore,

The Heads of my Diſcourſe ſhall be the *Symptoms*, the *Malignities*, and the *Medicines* for Haſtineſs of Spirit. That it may be Underſtood, Hated, and Healed.

Underſtood; for, as ſome will ſwear that they do not ſwear; others will ſpit Fire, and proteſt to you that they are of no hot Temper.

Hated; for, as many are raviſhed by the *Sirens* whom they revile; the unregenerate World doth love as its very Life the Vices curſed with its Mouth.

Healed; for it is not the ſore Botch that cannot be healed, *Deut.* 28. 35. Nor is it ſo ſlight a Malady, that it needs not much to heal it. A modern Worthy ſaith, that *Jonah* being haſty, did need for his Cure, to be buried in the Sea, and boiled in the Whale's Belly. *Greenh. in Ezek.* 3. 15.

In a word, Haſtineſs is the Heart-burning; and the Heart is the Fountain of Life, Spring of vital Actions, Cabinet of Jewels, Box of Evidences, Temple of God, and what not? What a pity then is it that this Heart ſhould burn with ſtrange Fire, and the moſt contrary to all that is heavenly?

Bleſs, Lord, this my Labour! and herewith heal thou the raging Fever, more malignant than that which thou didſt rebuke in *Peter*'s Wife's Mother, *Mat.* 8. 14. 15. *Amen.*

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§. 1. *Of the Symptoms of ſinful Haſtineſs.*

ASſert. 1. *It's a ſinful Haſtineſs, whence there riſes Anger like* Cain's, *without a cauſe,* Mat. 5. 22.

One wherein a Man is ſtruck dumb, when he is asked, *Why art thou wroth, and why is thy countenance fallen?* Gen. 4. 6. Or, as *Joſhua* asked *Achan, Why haſt thou troubled us?* Joſh. 7. 25. Or, as *Jacob* asked *Laban, What is the Treſpaſs, and what is the Sin that thou ſo hotly purſueſt?* Gen. 31. 36.

The Objects of Anger are ſinful Evils. For theſe only, and for theſe always, God is angry, and commands us to be ſo. As *where there is no Law, there can be no real Tranſgreſſion;* ſo *where there is no Tranſgreſſion, there can be no*

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righteous Anger. No Anger, but what is it ſelf a Tranſgreſſion. God, tho he be rich in Mercy, and is Love it ſelf, yet *is he of purer eyes than to behold Iniquity without Indignation*, Habak. 1. 13. And Saints, tho full of Peace, Long-ſuffering, Gentleneſs, and Goodneſs, muſt be angry for Sin; for other Mens and for their own. The Precept for Anger at other Mens Sins, is *Eph.* 4. 26. *Be angry, and ſin not.* The Praiſe of Anger at our own Sin, even unto Revenge, is 2 *Cor.* 7. 11. *Your ſorrow after a godly ſort, what carefulneſs it wrought in you, — What Revenge?* He loves not God, or Men, or himſelf, who is not angry with himſelf and others for Sin againſt God! *Moſes* took holy Fire againſt unholy Men; *Korah*, *Dathan*, and others. So did *David* againſt *Ammon* for deflowering his Siſter. So *Nehemiah* againſt the Oppreſſors of the People. So did S. *Paul* againſt the *High Prieſt*, who commanded him to be ſmitten unjuſtly. Yea, ſo did *our moſt holy Saviour*, when againſt Law he was ſtruck by the High Prieſt's Servant. And *Eli*'s Mildneſs was plainly graceleſs; it's ſtiled his deſpiſing of God, 1 *Sam.* 2. 30. When Divine Laws are broke, it is at leaſt Stupidity not to be angry. Furious we may not be, but zealous we muſt be: for the *Militia* of *Anger* is a choice Servant, tho a wretched Maſter. And Divine Grace doth not ever *diſband* it, tho always *regulate* it.

But alas! What Sign of Regulation in that Spirit, whoſe Fire is perfectly wild? In that Man, who no more thinks before he fires, than a Clock thinks before it ſtrikes: and who hath no more Reaſon for his Pets and Threats, than other Waſps and Hornets? Juſt as thoſe Animals, living in Anger, becauſe their Nature is levened with Choler: chafing and fretting at Things and Perſons, for no other Cauſe, than that their Fire within burns, and muſt fume forth upon what is next them: not ſo much as pretending very often, that any Divine Law is broken, or, that any higher Lord than an idolized ſelf, is offended. For this Idol's ſake ſingly, the *Salamander* keeps in his Fire; ſeldom pleading, and moſt times lying when he does plead, that his Anger is as Righteous *Lot*'s, for unlawful Deeds! 2 *Pet.* 2. 8. No, the Stirs of his Paſſions are like that Stir made by the *Epheſians*, of whom the Rout was confuſed, and the moſt part knew not for what they were come together; inſomuch that the Officer very honeſtly ſaid, *We can give no account of this Tumult*, Acts 19. 32, 40.

As for this Man, who doubts but *his Wiſdom fails him, and he ſheweth to every one that he is a fool*, Eccleſ. 10. 3.

Aſſert. 2. *It's a ſinful Haſtineſs, whence there riſes an Anger like Jehu driving too furiouſly: And like Saul's Perſecution beyond meaſure*, Gal. 1. 13.

An Anger, for which, tho it may be asked,

is there not a Cauſe? yet, againſt it this is to be ſaid, that like *Nebuchadnezzar*'s Furnace, it is heated ſeven times more than it ſhould, *Dan.* 3. 19.

Its Degree is ſinful, being as the Covetous Man's Labour, one to which there is no bound, *Eccleſ.* 4. 8. And ſuch as that of the Fool, which *Solomon* ſays, uttereth all his Mind, whereas the Wiſe-man keeps it in, and is not ſo laviſh of it, *Prov.* 29. 11.

Unrighteouſneſs is Sin, and Juſtice implies Proportion. Our ſupreme King and Judg proportionates his Diſpleaſure to the Degree of Offences: And Conſcience, his Vicegerent, that is our internal Judg, ought to ſee that his Servant ſo do; ought *to ſet Bars and Doors for them*; and to ſay to every Paſſion, *Hitherto ſhalt thou come, but no farther; and here ſhall thy Waves be ſtayed!* Job 38. 11. Unqueſtionably, for Sin *we do well to be angry.* But, not ſo angry for a *Gnat* as a *Camel*; for a *Mote* as a *Beam*, in our ſelves or others. With God we may never be angry; for he never gives us cauſe. With our ſelves we may be moſt angry; for none do give us ſo much cauſe. But, neither with our ſelves or our Neighbours may we be angry, *with meaſure preſſed down, and running over the Bounds of Equity!* Toward our ſelves and our Friends we ſeldom exceed. He is a rare Perſon that needs to have it ſaid very often to him, *Spare thy ſelf:* or to be bid to wink at the

Faults of his Favourites; and not ſtorm much at them, when he cannot but ſee them. But towards the generality of Men, nothing is more common than unmeaſured Paſſion, Anger plainly outrageous, *Prov.* 27. 4. Not meaſured by the Aggravations of Sin *from the Parties offending*; their Age, Knowledg, *&c.* *From the Parties offended*; God immediately, Parents, Rulers, *&c.* *From the Quality of the Offence*; againſt an expreſs Command, many Commands, Light of Nature, Vows, *&c.* *From Circumſtances of Time and Place*; on the Lord's-day, or other time of Holy Worſhip, before a Parent's face, or any Superior's, *&c.* In common Anger theſe Particulars are thought of but little, and do not rule us much when we do think of them. So that its Degree is generally according to the hectick Heat of its Subject: And what is leſs than All thereof, is not thought to be enough. Few Men blaming themſelves for the height of their Anger, any otherwiſe than as the *Friar* taught Chriſt to have blamed St. *Peter* for cutting off *Malchus*'s Ear, ſaying, that *our Saviour chid him not for doing ſo much, but for doing no more.*

Dr. Hammond *in Serm.* 5. *p.* 73. *ſee.*

But is there indeed any King in the *Iſrael* of that Soul, where there is no better Rule? Muſt it not needs be in the utter Abſence of Judgment and Conſcience, and while Conſideration is not at home, that the Wrath of a Lion

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is kindled for the Hair of a Goat? A whole Houſe is put into a Combuſtion for a Trifle? And a Rage reaches up to Heaven, for a Peccadillo. Surely, ſuch a Spirit hath little heed taken to it, *Malach.* 2. 15. Such a Heart is kept with little Diligence, *Prov.* 4. 23. Be it obſerved, that one ſort of the Monſters which do make the perilous Days of the laſt Times, are *Fierce* or *Fiery* and *Haſty* Men, 2 *Tim.* 3. 3. Men that care not to follow the Example of that King, of whom the Pſalmiſt writes, *Pſal.* 78. 38. *Many a time he call'd back his Anger* (ſo the Old Reading was) and *did not ſtir up all his Wrath!* It muſt be ſaid to every ſuch Man, as the *Temanite* ſaid to his Friend, *Thou caſteſt off Fear, and reſtraineſt Prayer before God; for thy mouth uttereth Iniquity*, Job 15. 4, 5. Thou learneſt not of him who is *meek and lowly in heart*, Mat. 11. 29.

Aſſert. 3. *It's a ſinful Haſtineſs, whence there ariſes Anger like a ſharp Razor, working deceitfully*, Pſal. 52. 2.

One which is feignedly againſt the Tranſgreſſion, but really againſt the Tranſgreſſor. Like the *Razor*, brought in pretence to cut off no more than the *Beard*; but brought in truth, to cut the *Throat*. A right *Dog*, pretending only Self-juſtification; but intending the Slaughter of *David's* Friends, 1 *Sam.* 22.

As the Love of Perſons is not to reſiſt Anger againſt their Sins; neither is Anger againſt

their Sins, to reſiſt Love of their Perſons. We muſt love with Pity whom we muſt be angry with for Iniquity. Mr. *Perkins* and Dr. *Owen* ſay plainly, That the Perſon of the *Roman* Pope muſt be prayed for, tho his Antichriſtian State and Government muſt be prayed againſt. This Rule is no Secret; little they know who do not know it. But, with a brazen Forehead, moſt Men do make this Law void, *Pſal.* 119. by a hundred ways ſhewing, that it is not for God's ſake but their own, that they are angry. And it is not againſt Mens Sins, but Perſons, that their Wrath burns. Particularly they ſhew it by Contrariety to the Patterns of our Saviour, and his Saints. No Anger could be greater than our Saviour's was againſt the Sins of *Jeruſalem*; yet no Tears were ever more compaſſionate than the wonderful ones which he wept for the Deſtruction of the Citizens, *Luke* 19. 41.

Who was ever more angry than *David* with the Workers of Iniquity? Yet, how tenderly affected was he toward their Perſons? *When they were ſick, I put on ſackcloth, and humbled my ſoul with faſting. I behaved my ſelf as though he had been my Friend or Brother: I bowed down heavily as one that mourneth for his Mother*, Pſal. 35. 13, 14. Quite contrary is the open Behaviour of our many, who are obſtinately averſe from the only means likely to convince Men of their Sins; but very forwardly buſy in reviling their Names,

Names, aggravating their Faults; and as adding unto, ſo rejoicing in, their Miſeries! All the while courting and making much of their own Flatterers, tho wallowing in the ſame or worſe Sins than thoſe for which they ſay they are angry with their Offenders! And ſometimes indulging themſelves alſo in the worſt of them. Wherefore all their Diſguiſes are tranſparent.

And, the greateſt Charity muſt conclude, That Men of this Anger *have not purified their Souls in obeying the Truth through the Spirit, unto unfeigned Love of the Brethren*, 1 Pet. 1. 22.

Aſſert. 4. *It's ſinful Haſtineſs, from whence there riſes Anger, more Atheiſtical than the Heathen Ship-maſter who carried Jonah*, Jonah 1. 6.

An Anger that *hinders*, or *cuts off Prayer*, as St. *Peter* ſpeaks, 1 *Pet.* 3. 7. Ἐμκόπτει. Not urgeth unto Prayer, ſaying, *What meaneſt thou, O Sleeper! Ariſe, call upon thy God!* One that, like the Fool deſcribed by the Pſalmiſt, *Eateth up God's children as Bread, and calls not upon God.* That is, ſcruples not at all to bite and devour Men, and prays not to God for pardoning or preventing Grace, *Pſal.* 14. 4. An Anger, which while it prevails, no Prayer can prevail; for ſo ſpeaks the Divine Pſalmiſt, *Pſal.* 66. *If I regard iniquity in my heart, God will not hear my Prayer.* And ſo ſpeaks a greater than *David*, *Mat.* 5. 23, 24. *Leave thy gift, go, and be firſt reconciled to thy Brother.* Anger extinguiſhes Prayer, if Prayer doth not extinguiſh Anger.

Alas

Alas! When need we Prayer, if not in our Anger? Every one will Pray when his Houſe is on fire. But greater is his Danger when his Heart is on fire, than when his Houſe-top is in a Flame, and his Heart-blood in a Calenture! He will not long be himſelf, who in Anger doth not pray for himſelf. And as for them with whom he is angry, not to pray for them is Impiety. Our Saviour commands us then to pray for Men, *when they deſpitefully uſe us*, and conſequently when we are angry with them, *Mat.* 5. 44. *Moſes* then, when he was moſt offended, and chid the *Iſraelites* moſt ſharply, *begged God's mercy for them moſt importunately*, Exod. 32. And holy *Samuel*, when highly diſpleaſed (as you ſee 1 *Sam.* 8. 6.) prays he may never give over praying for them that diſpleaſed him: *God forbid that I ſhould ſin againſt the Lord, in ceaſing to pray for you*, 1 Sam. 12. 23.

But, What Man is he that ſinneth not this Sin? this Sin of reſtraining Prayer in his Fits of Anger? It paſſeth for a great Praiſe among us, if there be no loud Raging and Curſing heard, and if the Mouth of a Man in his Anger be not a very open and very noiſom Sepulchre. For holy Prayer, how little a Portion is heard of it in Fits of Anger? Tho it's ſure, Prayer never dies as long as Love lives! Love of God, of our Selves, or of our Neighbour. Then, when Children have moſt incenſed their Parents, and by the ſame Faults

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put their own Blood and their Parents Spirit into a fearful Ferment: what do Parents do? Call they not to the Physician for a Medicine, and to Heaven for a Blessing? Nor doubts any one, but this wou'd be the Carriage towards all Men, if Love died not away, and if Anger did not turn to downright Hatred.

And what is to be thought of them in whom it does so? He is destitute of a discerning Spirit, who saith not, *I perceive their hearts to be in a sad Bond of Iniquity, and in a sad Gall of Bitterness*, Acts 8. 23.

Assert. 5. *It is a sinful Hastiness, whence there rises Anger, like* David's *Censure. His Censure upon the Man that took away the poor Man's Ewe-lamb*, 2 Sam. 12. 5.

An Anger against other Mens Faults without the least Reflection on our own Guilts, without a Thought of its being to be told ones self, *Thou art the Man!* 2 Sam. 12. 7. Thou art the Man that hast done thus or worse. Without asking our Hearts in Words like *Ozias's*, *Are there not with you, even with you, Sins against the Lord your God?* Without taking from the Apostle's Topick an Argument for Coolness and Gentleness! *Be no Brawlers, but gentle, shewing meekness to all men.* And why so? *For we our selves also were sometimes foolish, disobedient, deceived, serving divers Lusts, living in Malice and Envy, hateful, and hating one another*, Tit. 3. 2, 3. Without remembring the Charge given to

every

every Reprover of others, that he ſhould *conſider himſelf*, Gal. 6. 1. Without recalling the Wiſe-man's Preſcription, *Eccleſ.* 7. 21, 22. *Take no heed unto all words that are ſpoken.* Credit not every Rumour; neither regard, ſo as to take fire at, many that you do believe. Connive at abundance, and paſs them by. But why ſo tame? *For thy own heart knoweth that thou thy ſelf likewiſe oftentimes haſt curſed others.* The thouſands and ten thouſands of thy own Paſſions and Out-breaches ſhould humble thee to the Duſt. But alas! Who thinks much of his own Faults, and his Liableneſs unto Recriminations? Where is any good Uſe made of the *Spaniards* Proverb, *He whoſe Houſe is made of Glaſs, muſt never throw Stones!* We may ſeek a good while before we find the Saint that can ſay, as bleſſed Mr. *Robert Flemming*; that, *for many Years he never gave any Man's Reputation a Thruſt behind his back.* Therefore is our Fire ſo hot againſt our Brethrens Faults, becauſe we do not acknowledg our own Tranſgreſſions; and *our Sin is not ever before us!* Moſt Men do uſe their Underſtandings, as *Plutarch's Witches* are ſaid to have uſed their Eyes, with which they ſaw every thing abroad, but nothing at home!

Wherefore, as it is little wonder that it ſhould be ſo, the Evidence is very great that ſo it is; *Even their Mind and their Conſcience is defiled*, Tit. 1. 15.

Aſſert.

Aſſert. 6. *It is a ſinful Haſtineſs, whence there riſes Anger, naked and not aſhamed; and like* Jeremy's *Monſters that were not aſhamed, neither could they bluſh,* Jer. 6. 15.

Anger, that gives a whoriſh Forehead, and makes aſhamed of nothing; unteaches the Modeſty which Nature teaches; and gives the Impudence with the Savageneſs of Brutes! Verifying the *Roman Orator's* Saying; *When we are only hurt, we are no more than grieved; but when we are angred, we are quite diſtracted.* And,

Læſi, dolemus; Irati, efferimur.

How often ſee we this impudent Anger? How commonly have we it expreſſed in the Rage of angry Mens Minds? While they form not Arguments, but ſhoot Fools Bolts. In the Rage of their Bodies too, while their Eyes humanely look not, but frightfully ſtare on the People of their Indignation. Their Tongues do bray, and bark, rather than ſpeak to us. And their Feet are uſed to kick at us, or to run from us. In all which there is no End of the Things whereof they are aſhamed when they come again unto themſelves!

As for God's Abhorrence of this Impudence, it is illuſtriouſly manifeſt in that old Law of his, which upon a ſevere Penalty forbad an *immodeſt Action*, tho it were to ſave the Life of the neareſt Relation, *Deut.* 25. 11, 12. Nevertheleſs, it's but here and there a *Jonathan* who better bridles

bridles his Paſſion; few do take the pains to hold in themſelves with Bit and Bridle, as they hold in other wild Creatures. And, as that *Phœnix* held in his Spirit, when the Vow of his Father to be the Death of his *David* had incenſed it! So held it in, that it uttered not a Word unbecoming the Duty of a Son to his Father, or of a Subject to his King. But of them who ordinarily ſo rule not their Spirits, it muſt be ſadly ſaid, that *the Bramble is the King over all the Trees reigning.* And, if wondrous Grace prevents it not, *Fire will come out of the Bramble, and devour their Cedars*, Judges 9. 15.

From ſhameleſs Anger ſave me, O my Saviour. "Thy holy Mouth ſpeweth upon the "Impudent with a ſpecial Contempt; where-"as, if but an earthly Parent do but ſpit in a "Child's Face, *Should it not be aſhamed ſeven* "*days?* Numb. 12. 14.

Aſſert. 7. *It's a ſinful Haſtineſs, whence there riſes an Anger like the Leviathan without fear*, Job 41. 33.

One in which is no Fear of that Paſſion, which is notoriouſly like the Harlot; which, as it is ſaid of that Lioneſs, *Hath caſt down many wounded; yea, ſtrong men have been ſlain by it!* Prov. 7. 26. One, in which we forget how aptly it's to be ſaid of Anger, what *Ananias* ſaid of *Paul*, *Lord, I have heard by many how much evil this Haſtineſs to Anger hath done unto thy Saints*, Acts 9. 13.

It's

It's no good Policy to ſlight an Enemy. But who is he that much fears this? Even as much as we have heard of Anger's ſpiritual Maſſacres. Anger, we do know, made the *meek Moſes to break both the Tables*, Exod. 32. 19. Anger made *Job*, ſo perfect a Man, to *break into curſing*, Job 2. 1, 2. Anger made *David*, the Man after God's own Heart, *to ſtorm and ſwear that he would commit Murder*, 1 Sam. 25. 21, 22. Anger made holy Diſciples, *James* and *John*, in their Hearts to become Murderers; willing to have burned up a whole Village of *Samaritans*, Luke 9. 54. Anger made *holy Paul* and *ſweet Barnabas* to forget the Law of Brotherly-Kindneſs, *Acts* 15. 39. Anger made *Jonah* blaſpheme God, and ask his own Death, *Jona.* 4. Anger made *Euodias* and *Syntyche* to claſh ſo foully, that the Apoſtle was fain to *beſeech them to be of one mind*, Philip. 4. 2. There is no End of Examples on *ſacred* Record.

And for *Eccleſiaſtical* ones, What do they tell us? Sad Work Anger made between the *Eaſtern* and *Weſtern* Churches about *Eaſter*. Sad work in *Cyprian*'s days, between the *Roman*, and *African*, and other Churches, about Rebaptization. Sad work between particular *Perſons*; *Epiphanius* and *Chryſoſtom*, whoſe Imprecations were their Deaths. To come lower, ſad Work Anger made in King *Edward* the Sixth's Reign, between our *Ridley* and *Hooper*. And in the Days of Queen *Mary* the First, ſad Work

it made between our Fugitives for Religion in the Places of their Exile.

Now *Howl ye Fir-trees, if the Cedars have fallen*, Zech. 11. 2. Alas! What Wiſdom is in you whom ſuch Falls do not terrify? Nor ſuch Examples move? Who, like the Horſe, rather *Mock at fear, and ſay among the Trumpets of Anger, Ha, ha!* Job 39. 22, 25. Who are not afraid, but preſume that you ſhall ſtand where ſuch Giants in Grace have fallen. Of every Man ſo blind and bold, it is to be ſaid, as *Saul* ſaid of *David*, *He is not clean, ſurely he is not clean*, 1 Sam. 20. 26.

Aſſert. 8. *It is a ſinful Haſtineſs, whence there riſes Anger like* Haman's *againſt* Mordecai *for the Refuſal of Idolatry*, Eſth. 3. 5.

One, like *Nebuchadnezzar's*, againſt all that fall not down and worſhip our Idols, when they hear the Sound of our Cornets and Flutes, *Dan.* 3. 10. Or like the *Diſciples* againſt the good Man that caſt out Devils, becauſe he did not follow them, *Luke* 9. 49.

Aſtoniſhing Pride of vile Potſherds! Anger, we know, is a Gift from God, and is for him; placed by him in our Nature to be a Whetſtone to our Courage for his Service; or, as a ſacred Fire, to keep out loathſome Coldneſs and deteſted Indifference. A perpetual *Help to the uſe of Reaſon*. But into what a Peſt doth Apoſtate Man pervert it? How abominably do we *change its natural Uſe, into that which*

which is againſt Nature? Its primitive natural Uſe was to kindle at the appearances of Sin againſt God, and to make us ready to lay down our Lives in his Cauſe. But, its preſent corrupt Uſe is, to burn at the ſhadow of an Affront to our own Duſt and Aſhes; and to ſet us ſeeking their Lives, that do but thwart our Luſts. A Jewel he is, for Rarity as well as Excellency, who ſo well knows the Uſe of Anger, that he uſeth it but for a Whet unto ſpiritual Good. And as the Apoſtle bade *Timothy* to *drink a little Wine for his Stomach's ſake, and his often Infirmities*; doth daily ſo take Anger for his Conſcience ſake, and his often Lukewarmneſs in God's Service:

who, tho in God's Cauſe he covets to be *ſoon*, and *much*, and *long* angry, yet he dares not for his Life deliberately to profane his Paſſion; and to ſet it firing on Men for not bowing down to a Worm!

ἔϱγιλος, πικϱός, χάλεπος.

Howbeit, of all who dare thus to do, this Teſtimony is true: *They do groſly err in their hearts, and they have not known God's ways* (as they ought to know) *Heb.* 3. 10.

Aſſert. 9. *It's a ſinful Haſtineſs, whence there riſes Anger, like* Iſhmael, *wild and againſt every man*, Gen. 16. 12.

An Anger which caſts out Love. And makes as averſe from Friendſhips, as Horſeflies are from Ointments, and Vulturs from

ſweet Smells. One, that carries Men like Bitterns and Shreek-owls, to delight only in Solitude, hating humane Society, and better liking *Nebuchadnezzar*'s dwelling with the wild Aſſes, *Dan.* 5. 21. Surmiſing Evil of all Men, and cenſuring more of the World than *Auguſtus Cæſar* taxed, *Luke* 2. 1.

Judicious Travellers have ſaid, That *France* is a pleaſant Country to Travel through; *Spain* a pleaſant one to Underſtand; *Italy* a pleaſant one to Look upon; *England* a pleaſant one to Live in. But to a Mind of this inward Bitterneſs, no Place or People can be ſweet; it maketh the froward Fools, who cannot immure themſelves in Cells, to be pricking Briars and grieving Thorns unto their very Friends; who will not eaſily know how to touch them without being ſcratch'd: or, becauſe of the Waſp in their Boſom, ſo much as to look upon them without being ſtung. An ill Spirit poſſeſſeth them. One that towards the neareſt Kindred, and moſt affable Friends, behaves it ſelf moſt unſeemly. Always Lowring, like *Homer*'s *Agamemnon*; or Vaunting it ſelf, like his *Achilles*. Storming, like *Geta* in the *Comedian*. Revenging often, as *Cambyſes*; and always on every ſlight occaſion, like *Saul*, *breathing forth Threatnings*.

A ſad *Lycanthropy*, but how common? How common in Men of unmortified Contempt of others, and unmeaſured Love of themſelves?

eſpeci-

eſpecially when they are in conjunction with a ſuſpicious Fancy; one that is more prompt to interpret than Men are to commit Injury! But,

Who can ſay leſs of any Man of this Spirit than that which *Abigail* ſaid of *Nabal*? *Nabal is his name, and Folly is with him*, 1 Sam. 25. 25.

Aſſert. 10. *It is a ſinful Haſtineſs, from whence there riſeth Anger which doth, as* Amaſa, *tarry longer than the ſet time appointed it*, 2 Sam. 20. 5. One which, as my Text ſpeaks, doth reſt in a Man; and, is a Sin that dwelleth in one, *Rom.* 7. 17. One which, as *Simon Magus*, doth a long time bewitch with its Sorceries, *Acts* 8. 11. One, that like the Evil Spirit which the Diſciples could not caſt out, is *more obſtinate than ordinary*, Matth. 17. 16, 21. One, that pitcheth its Tent in a Man's Spirit, as *Iſaac* in *Gerar*, and *dwelleth there*, Gen. 26. 17.

Indeed righteous Anger ought, as Patience, to ſtay, and have its perfect Work, *Jam.* 1. 4. For Sin, we ought to be angry with our ſelves, and with our Neighbours in a juſt meaſure, till both are duly humbled: after which, as Goldſmiths put out their Fire when they have cleanſed their Metals, ſo ſhould we do. The Church asks concerning God, *Will he reſerve his Anger for ever?* Jer. 3. 6. It muſt be anſwered, No; he is ſo far from it, that as ſoon as a Penitent ſincerely confeſſeth his Tranſgreſſion, God forthwith *forgives the Iniquity of his*

Sin, Psal. 32. 5. The *Alexandrian Patriarch* therefore did well to admonish his angry Friend, that the *Sun was going down*; and, to desire that Water might be thrown upon those Coals which had put them both to their Blushes! With Divine Example, surely he knew the Precept, *Eph.* 4. 26. with *Mat.* 18. 21, 22. *Luke* 17. 3, 4. And who is there but knows the Danger of *long Fits in a Fever?* We reckon them for dead Men, whose burning Fits are long! Yet no Hectick Fever consumes more than lurking Anger. Neither is the most malignant one more an Enemy to Life, than a settled Anger is unto Grace. Perversly some may ask, *How many Hours or Moments their Anger may be tolerated?* But plainly they shall be answered; *Knowledg is easy to him that understandeth*, Prov. 14. 6. Divine Goodness quickly gives knowledg of Duty, where there is a Will to do it! *If any Man will do, the same shall know*, Joh. 7. 17. It's not of Ignorance, or of any but wilful Ignorance, that any Man's Anger is like to Hell-fire; and, for Months and Years unquenchable; yea, throughout their Lives. No, but to their sour and severed Spirits the bitter Passion is sweet! And to their proud Souls, it is as very Death to let down their Wrath! imagining as they do, that it is a Man's Shame, and not his Glory, *to pass over a Transgression*, Prov. 19. 11. That it is a disgraceful thing, and below a courageous

ous Spirit, to shake off Anger, as St. *Paul* shook off his less venomous Viper, *Acts* 28. 5.

But of such Spirits it must be said, *They please not God, and are contrary* (are Enemies) and the most vexatious ones) *to all Men*, 1 Thes. 2. 15.

Assert. 11. *It is a sinful Hastiness, whence there riseth an Anger unexamined; and not asked what* Abraham's *Servant asked* Rebecca, *Whose Daughter art thou?* Gen. 24. 23.

An Anger that makes a mighty Stir and Uproar in us, we know not well why; neither ask we of it, as *Joab*, *Wherefore is this noise of my Lord, being in an uproar?* 1 Kings 1. 41. Or, so much as *Isaac* of his *Jacob* and of his *Esau*, *Who art thou?* Or, as *Esau* of his Brother, *Who are these with thee?* One, wherein a Man asks not his Passion, as *Samuel* asked *Saul*, *Why hast thou disquieted me?* 1 Sam. 28. 12, *Whence art thou, and to whom dost thou belong?* as *David* asked the *Egyptian*, 1 Sam. 30. 13. Or, in the Apostle's Language, *Whose servant art thou, and to whom dost thou obey?* Rom. 6. 16.

Indeliberate Motions, or, as they are called, *Praesentiae*, are but natural. Those Insurrections against things indecent, are neither vicious nor virtuous. But such as have their Impulses from holy Principles, and direct their Indignation toward their proper Objects, and in becoming ways; purely designing to correct some Offence, and not to execute any *Malice*; these

are the *glorious Violence wherewith the Kingdom of Heaven is taken*, Mat. 11. 12. And thoſe that are contrary, that do riſe from ſinful Impulſes, and fight not againſt, but for ſinful Objects, in a manner, and unto an End ſinful; they are *the very Iniquity of Sin*, Pſal. 32. 5. Yet they muſt be of very well *exerciſed Senſes*, that are able to diſcern between theſe two Contraries in their own Hearts. Yea, (*ſic languet radius reflexus*) ſo weak is a Man's ſight, exerciſed upon himſelf, that, without much, and frequent, and exact ſearching and examining, the beſt will be like *Jehu*, who did not feel his hidden Hell, but cried, *Come, ſee my Zeal!* The beſt will fall under the Guilt of *calling their Evil Good, and their Darkneſs Light*, Iſa. 5, 18. We are not therefore to look on a Paſſion's Countenance, or on the height of its Stature. It may be a *Judas* and Son of Perdition nevertheleſs, 1 *Sam.* 16. 7.

Solomon tells us of four things hard to be found out, *Prov.* 30. 18, 19. But the Prophet *Jeremy* tells us of one much harder than all of them; even *the Heart*, and its *deceitful Paſſions*, *Jer.* 17. 9.

Wherefore, of him that lets them go unexamined, this is not to be doubted; He is an Unbeliever, or a *forgetful Hearer of that certain Word*, *If we would judg our ſelves, we ſhould not be judged*, 1 *Cor.* 11. 31. Self-judging is neceſſary to prevent God's condemning!

Aſſert.

Aſſert. 12. *Sinful Haſtineſs it is, whence there riſeth an Anger, like a cockered* Adonijah, *never checked, or having ſo much ſaid unto it as, Why haſt thou done ſo?* 1 Kings 1. 6.

One that is delighted in, as *David* by his *Jonathan*, 1 *Sam.* 19. 2. and counted for a very Friend, as *Jael* by *Siſera*; till the Nail and Hammer follow the Milk and Butter, *Judg.* 4. 18, 19, 20, 21. An Anger, with which the Heart cannot part, but as *Jacob* with his *Benjamin*, moſt reluctantly, *Gen.* 42. 38. & 43. 11. Anger to which a Man ſometimes ſaith, as *Peter* ſaid to his *Maſter*, *Tho I ſhould die with thee, yet will I not deny thee!*

Fooliſh Creatures! who hath bewitched Men? God's Name is *Love*; he is never named *Anger*. The *God of Peace* he is often called; never *the God of Wrath*. Fury is not in him, but of perfect Neceſſity. He looks not on Iniquity without it, becauſe his Nature is ſo holy that he CANNOT, *Habak.* 1. 13. But *Mercy is his Delight, and Judgment is his ſtrange Work*. Yea, of ſome of the meaneſt of his Creatures, we know thus much, they make Honey *naturally*, and ſting not but when *provoked*: Nay, we have heard alſo of very Heathens, who have been far from the Love of Anger which (more than the leſs unnatural Love of Mony) is a *Root of ALL Evil*. One of *Rome*'s *Emperors* profeſſed, that when he was kind to any, he was drinking Wine; but when

he was angry, he was ſwallowing of Gall! What then are they, if we may not name them *Devils incarnate*, who are fond of Anger for their Inmate? who are plainly covetous of that from which the Apoſtle was averſe; to wit, *Uſing of Sharpneſs?* 2 Cor. 13. 20.

Mildly I ſuppoſe it may be told them what *Peter* told *Ananias*, *Satan hath filled their hearts*, *Acts* 5. 3. And what our Saviour told better Men, *Ye know not what ſpirits ye are of*, Luke 9. 55. And may I not add, Ye are *Lovers* as *of Pleaſure*, *ſo of Anger*, *more than of God?* 2 Tim. 3. 4.

Aſſert. 13. *It is ſinful Haſtineſs, whence there riſeth Anger that ſpeaks the Language of* Aſhdod; *that is, of unclean Lips; and to which it may be ſaid what was ſaid unto* Peter, *Thy ſpeech bewrayeth thee*, Mat. 26. 73.

An Anger, whoſe Lips are not *Thred of Scarlet*, and whoſe *Speech is not comely*, *under whoſe Tongue is no Honey or Milk*, Cant. 4. 3, 11. One that is a Stranger unto *ſound ſpeech*, *that cannot be blamed*, Tit. 2. 8. Whoſe *Tongue is wher*, Pſal. 64. 3. Whoſe *Teeth are as Swords*, *and its Jaw teeth are Knives*, Prov. 30. 14.

Moſt Mens Anger is ſuch. Even theirs, who profeſs themſelves to be of the number into whoſe Hearts and Mouths God hath put his Word. Them, we too often hear ſaying, *Racha*, and *Thou fool*. Naming neither Sins nor Sinners, but in Words which, like *Cantharides*, do

do raise Blisters: Not healing any, but making new Sores. It's only a *Calvin* that utters such a word as this of a *Luther*; "*Tho he should* "*call me a Devil, I would still call him an excel-* "*lent Servant of God.* Rare is that Tongue which in a Fever we see to be so clean. No doubt but it will be readily granted by all the Children of Light, that, as all holy Anger is fire for God's Work; so, in all his Work the Directory is his Word. And whosoever appears in his Cause against any Sin, he ought to call it by *Scripture-Names*, as well as to confute it by *Scripture-Arguments*. *Billingsgate Railing-Rhetorick* was not used by *Michael* in his Contest with the Devil, *Jude* ver. 9. And *Evil-speaking* is forbid by the Apostle's Canon, *Eph.* 4. 31. 1 *Pet.* 2. 1. Nevertheless, it's not every holy Man, that in his Anger *speaks the holy Tongue*. *Moses*, when he was angry, spake unadvisedly, *Psal.* 106. 33. *Sarah*, in her Wrath, took God's Name in vain, and falsly accused his Servant *Abraham*, Gen. 16. 5.

But of them, who in the best of Causes, and against the worst of Adversaries, do allow their Tongues to run riot; who are content to have their Mouths as so many *Ætna*'s vomiting forth intemperate Fires; what must be said? No doubt but *their Transgression saith within every wise heart, that there is not a due fear of God before their eyes!* Psal. 36. 1.

Assert.

Aſſert. 14. *It's a ſinful Haſtineſs, whence there ariſeth an Anger, that like St.* Jude's *filthy Dreamers, doth deſpiſe Dominion, and ſpeak evil of Dignities*, Jude ver. 8.

An Anger, that is, which is ſuch a Rebel, as to contemn all Government, both Civil and Eccleſiaſtical. One ſo preſumptuous, as S. *Peter* ſpeaks, and ſelf-willed, that it is not afraid of either, 2 *Pet.* 2. 10. An Anger ſo ſearing Conſcience, that Magiſtrates repreſenting God in the State, and Parents and Maſters repreſenting God in the Family, and Miniſters repreſenting Chriſt in the Church, ſignify nothing to it. One, that makes a Child, a Servant, and a Subject, to behave themſelves, not as the Apoſtle, *who being defamed did intreat*, 1 Cor. 4. 13. nor ſo well as *Jonathan* did, when in his Outrage *Saul* call'd him *the Son of a rebellious Woman, and caſt a Javelin at him*; whereat it is ſaid, that he *roſe from the Table in fierce Wrath, and did eat no more*, 1 Sam. 20. 30, 33, 34. I ſay, ſome Anger doth make the Carriage of Inferiors very different from this; and moſt contrary to *Solomon*'s Command, that *they leave not their place when the Spirit of a Ruler riſeth up againſt them*, Eccleſ. 1. 4. The Meaning is, that they do not ſo leave their *Place*, as to ſhew that they leave their *Patience*; which is the Place wherein Conſcience and Soul are poſſeſſed, *Luke* 21. 19. That they do not leave their Loyalty, and violate their Allegiance,

and

and contrive, ſpeak, or act any thing revengefully. That they leave not the Duty of their Stations, but as Soldiers in an Army, keep ſtill in their Ranks. Indeed *Moſes*, as a Magiſtrate, draws the Sword of Juſtice upon deſerving Offenders, *Exod.* 32. 27. And *John Baptiſt*, as a Prophet, and the greateſt, hews hypocritical Scribes and Phariſees with the Sword of his mouth, *Mat.* 3. 7. But *Jacob*, as a Son-in-law, mildly admoniſheth injurious *Laban*, Gen. 31. 36. And St. *Paul*, tho full of Anger againſt the Heatheniſm of *Feſtus* and *Agrippa*, yet treats them with Reſpect; his Language is, *Moſt noble Feſtus*, and King *Agrippa*, *Acts* 26. 25, 27.

For *Place* in the Text, the *Septuagint* ſay τάξιν.

Chriſtians are thus taught! But alas, what a Chriſtian is an angry Man? In his Anger who doth carry it towards his Ruler as *Joſeph* toward *Potiphar*? As *David* toward *Saul*, when moſt unjuſtly and injurioufly raging? Who *ſets not light by Father and Mother?* Ezek. 22. 7. What Servant *anſwers not again*, and that moſt inſolently? *Tit.* 2. 9. Whoſe Impudence is it that comes very ſhort of *Haman*'s, which made the King to ask, *Will he force the Queen even before me?* Eſth. 7. 8.

The firſt and the fifth Commandments are utterly forgotten by Men in Paſſion. *Their Tongues*, they think, *are their own, and who is Lord over them?* All Bonds to God and Man they

they break aſunder: all Cords they caſt away. And fear God, and honour the King, and obey Parents, who will for them? Wherefore who can chuſe but ſee, and ſay concerning them, Every Man of them is tempted; *He is drawn away of his own Luſt, and is* (he knows not whither) *enticed*, Jam. 1. 4.

Aſſert. 15. *It is a ſinful Haſtineſs, whence there riſeth Anger, which, as* Eve, *gives a ready Ear to the Serpent. And like* Solomon's *Youth after the Harlot, goeth ſtraightway after it*, Gen. 3. Prov. 7. 22.

An Anger taken at firſt offer, and that puts not Satan unto the Trouble of much Solicitation. The Heart taking its Fire as readily as the drieſt Tinder; and the Mouth flaming it forth as quickly as Gun-powder; before that the Company, or the Man himſelf, is aware of it.

They live out of the Church Militant, who ſee not daily this ſort of Anger. This which ſpeaks an internal Spirit of Sulphur. And a moſt overflowing Kindneſs for the infernal Tempter. Becauſe, let any Man judg, he muſt neceſſarily conclude, that there is a very *ſtrong habit* of Anger where there be ſo very *quick Acts* of it. That it is a fixed Lodger in the Houſe, where it is ſtill to be had ſo ready at hand. *Solomon*'s Words import no leſs, *Be not haſty, for Anger reſts in Fools boſoms.* That is, in the Boſoms from whence it hath ſo very ſudden and haſty Egreſſes. Moreover, Hear we not

Men

Men perpetually saying of others, others as good as themselves; *What, shall I give place to such as these and these are?* No, they will die, they will starve first! And argues it not a mighty and flagrant Love to Satan, that these so high Stomachs will stoop down to him, and truckle under him? That to him, to him tempting them to set themselves on fire, they will give place! Easily, and without so much as any Words made of the matter, presently give place. In a word, a sad Dropsy it is, and a miserable Disease of Heart, in which a Man so thirsteth after the Waters of *Massah and Meribah*; so thirsts, that Satan shall not pour them out faster than he drinks them! Justly enough it hath been wondered, that any Saints should be suffered to live in the House of *Nero*. But for a much greater Wonder I take it, that this sort of Anger, that is a worse Enemy to Saints than *Nero*, should be suffered to live in their Hearts and Houses! But,

Of them in whom it leads a quiet Life, I dare to say this; *Their Graces if they remain are ready to die*, Rev. 3. and *do stand in jeopardy every hour!* 1 Cor. 15.

Assert. 16. *It is a sinful Hastiness, whence there riseth Anger, just like that of Dogs, which runneth at the Stone, and neglects the Hand that throws it.* Having none of Joseph's Eye, which saw God's sending of him into Egypt, Gen. 45. 8. And none of David's Ear, which heard God bidding Shimei to curse,

curse, 2 *Sam.* 16. 11. One, in which the Feverish and Delirous Man is utterly senseless of God's Providence; and is not aware that Mens Provocation is, all of it, by his Providence! And, as *Peter* speaks, by his *Determinate Counsel*, *Acts* 2. 23. That, when *Stones* fall on him and vex him, it is not Chance, without God's Providence, that doth it. When *Fools* vex him, it is not their Ignorance, without God's Providence, that doth it. When *subtle* designing Men vex him, it's not their Project, without Providence, that doth it. When *Superiors* vex him, and Inferiors, it's not the Power of the one, or the Presumption of the other, without God's Providence, doth it. When *Equals* do vex and nettle him, it is not their foolish Familiarity, without God's All-wise Providence, that doth it. Insomuch that to be angry with them, is to be angry with him with whom it's perfect Madness to be angry! It's a Text never to be forgotten, *Prov.* 37. 7. *Fret not thy self because of him that prospers in his way*, *i. e.* Fret not against God, because he lets, and makes such Men to prosper. He that rages against any Creature, is constructively angry with God, and frets against the Lord that disposeth of all Creatures!

Which, whoever does; not saying as *David*, *I am dumb, I open not my mouth, because God doth it*, Psal. 39. 9. And as *Eli*, *It is the Lord, let him do what seemeth him good*, 1 Sam. 3. 18.

And

And as the Prophet, *Wherefore ſhould a living Man complain?* Lam. 3. 39. Of ſuch an one it muſt be ſaid, that it is with him in his place, as with *Jacob* at *Bethel*, *God is in the Place, and in the Action too, but the Man knows it not*, Gen. 28. 16. Nor underſtands he the vehement Aſſeveration of that interrogatory Speech, *Is there Evil in the City, and I have not done it, ſaith the Lord?* Amos 3. 6.

Aſſert. 17. *It's a ſinful Haſtineſs, whence there ariſeth Anger, that like* Balaam *is not to be ſtopped by an Angel with a drawn ſword; but fights for progreſs in its perverſe way*, Numb. 22. 22 to 32.

An Anger that's plainly deſperate, and no more to be moved by Reaſons, than the Mountain or the Sea was by *Xerxes*. The *Sea*, which he forbad to riſe any higher; or Mount *Athos*, which he commanded to get it gone farther! And an Anger which, tho it be rebuked with divine Judgments, will not be mollified! No, but like the Heart of *Egypt's King* and *Iſrael's Scourge*, after ten Plagues upon it, it is ten times harder than before!

Such Anger do we ſee not unfrequently; ſuch, that having brought a Man into deep Diſtreſs, doth make him ſtill go on, and plunge himſelf into deeper. Makes him an *Ahaz*, that ſinneth the more for his Miſeries brought on him by Sin!

And full like to the Rebels, of whom God by the Prophet complains; *I have given you*

cleanneſs

cleanneſs of Teeth, and want of Bread, yet have ye not returned unto me. I have ſmitten you with Blaſting and Mildew, yet have ye not returned. I have overthrown ſome of you as Sodom, *and ye were as a Brand plucked out of the Burning, yet have ye not returned*, Amos 4. 6 to *ult.* Attention, Reader, thy Attention here I crave! Diſciples we have known, and thoſe of conſiderable Praiſe in the Churches too. Who have rather raged than reaſoned; for, not the want of Bread, but of Superfluities! And, being viſited with no ordinary Rods and Stripes for their Iniquity, have been far from leaving off their Contention! *Have not perceived, nor underſtood. Have had their Hearts yet hardned. Yea, having wonderful Eyes, have not ſeen. Having circumciſed Ears, have not heard, and have not to purpoſe remembred*, Mar. 8. 17, 18. No, but like *Zedekiah*, have refuſed ſtill to humble themſelves before the Prophets ſpeaking from the mouth of the Lord And have *ſtiffened their Necks, and hardned their Hearts*, 2 Chron. 36. 12, 13. The Altar in *Jeroboam*'s time, when the Prophet cried, *O Altar, Altar! it rent*, we know, *and Aſhes were poured out from it*, 1 King. 13. 2, 5. But Marble, Adamant, and every kind of Stone, is more ingenuous than the Stone of the Heart. And,

Of Men whoſe Wrath ſhews their Hearts thus petrified, who is there but ſaith, *An evil Diſeaſe cleaveth to them!* Pſal. 41. 8. Who ſees not

not that *their Souls are like* Job's *Body, full of Sores*, Job 2. 7. And their Conſciences, like the *Leviathan's Skin*, are impenetrable, *Job* 41.

Aſſert. 18. *It is a ſinful Haſtineſs, whence there riſeth Anger, like a* Pharaoh, *that will not let a Child of God to go about the Service of God; or at beſt, when it lets them go to ſacrifice, doth ſo hold them that they ſhall not go VERY FAR*, Exod. 8. 28.

An Anger that impoveriſheth our Thoughts, and devoureth the Subſtance of our Minds, as the *Phariſees* are ſaid to *devour Widows houſes*, Mat. 23. 14. An Anger that cruelly enſlaves our Underſtandings, *carrying them whither they would not*, as *Peter* was carried in his old Age, Joh. 21. 18. *Leading captive our Thoughts and Cares*, as the falſe Teachers of old led captive ſilly Women, 1 *Tim.* 3. 6. Or if they reſiſt, and ſo reſiſt as to make the evil Paſſion flee for a while; and, if *meditate* we will; *read, hear, pray, examine our ſelves*, we will; yet this unclean Spirit, like that which we read of in the Goſpel, *Luke* 11. 24. *When it is gone out of a Man it returns again!* And in all our Duties it lays Weights upon us; more or leſs, it binds the Hands and Feet of Gifts and Graces. Makes, that of any *Good which we would do, we do do none ſo as we would do it.* Nor are we able *to ſerve the Lord without Diſtraction* raiſed by it: But miſerably we do halve Duties; yea, and do do them as if we did them not. We are as

in Meſech and Kedar; and *nigh unto God* we cannot draw: No, but as *Sampſon* with the loſs of his Hair loſt the Power of his God, and had it not given him again till his Hair was new grown; ſo it is with us, with the loſs of Meekneſs we loſe our ſpiritual Strength. Till that Ornament of our Souls be ſought and found again, pitiful Creatures we do remain!

A poor Creature on whom King *Philip* of *Macedon* was ſitting in Judgment, well underſtood this; for, ſeeing him angry, ſhe exclaimed, *I appeal! I appeal!* And being asked unto whom ſhe could appeal from the King? ſhe anſwered, That ſhe would *Appeal from the King in his Paſſion, to the King out of it.*

Miſerable is the Man ſubject to ſuch Paſſions! *In the Land of Egypt he lives, and in the Houſe of Bondage!*

But, Reader, turn thee yet again, and thou ſhalt ſee greater Abominations, *Ezek.* 8. 6.

Aſſert. 19. *It is a ſinful Haſtineſs, whence there riſeth Anger, that like Satan in the Swine, doth hurry Men down violently into the Sea of Sin,* Luke 8. 33.

Anger that doth not only hinder from Good, but hurry into Evil; whoſe Fire is ſo far from aſcending like *Elijah*'s Chariot, Heavenward; that it does like the Evil Spirit in the Woman which our Saviour miraculouſly made ſtreight, it *bowreth down*; ſo that a Soul can in no wiſe lift up it ſelf to the Reſiſtance of the moſt known Sins.

Sins. Nō, but *knowing the Judgment of God, that they who do ſuch things are worthy of Death*, and Hell, the Man is made to *do them, and with very pleaſure to do them*, Rom. 1. 32. Cannot lift up it ſelf to the Reſiſtance of the moſt infamous Sins, and by Humane Laws capital and deadly. Cannot take the excellent Advice which *Auguſtus Ceſar*'s Tutor gave him when he left his Court; to wit, That when he let Anger put out his Eyes, he ſhould let it cut off his Hands alſo: That, when he was angry, he ſhould have nothing to do with any body. No; but, of Men acted by this Anger, as *Cain* in his, *One muſt ſlay his Brother*, Gen. 4. 8. And as *Simeon* and *Levi*, others, muſt ſlay a *Hamor* and a *Shechem*, and ſpoil a City! *Gen.* 34. 25, 26. One, and another, muſt, as *Achitophel* and *Judas*, hang themſelves, *Mat.* 27. 3. Others muſt, as the common Faſhion ſtill goes, and as did the Woman of whom we read, *Judg.* 17. 2. when ſhe loſt her Money, ſhe fell to Curſing. Not to reckon up more Particulars, this is undeniable:

A Man of ſuch Anger *is in the Snare of the Devil, and led captive by him at his Will*, 2 Tim. 2. 26. A Man of Sin, and a *Murderer that hath not eternal Life abiding in him*, 1 Joh. 3. 15. *A Veſſel filled with Wrath, and fitted for Deſtruction*, *Rom.* 9. 22. Finally,

Aſſert. 20. *It is a ſinful Haſtineſs, in which there riſeth Anger, like Satan tranſformed into an Angel of Light*, 2 Cor. 11. 14.

One that *cometh from evil*, Mat. 5. 37. And, like the Imagination of the old World, is *only evil, continually*, Gen. 6. 5. Tho it hideth its cloven Foot, and ſpeaks with a marvellouſly cloven Tongue; and with a ſhow of Fire from God's Altar, *Acts* 2. 3. Tho it be *a few outwardly, and carrieth the Praiſe of Men*, Rom. 2. 28, 29. And, as St. *James* ſpeaks, *Keepeth it ſelf unſpotted from the World!* Yea, tho like *Herod* it doth *many things* very laudable, *Mark* 6. 20. And it does alſo venture upon ſuffering evil things too; as that *Alexander* who ventured his Life in an enraged Multitude for the Apoſtle *Paul*; and yet afterwards did do him much harm! (For the ſame Copper-ſmith it was, as the moſt learned Interpreters do judg) *Acts* 19. 33. 1 *Tim.* 1. 20.

It may be the Church of God hath neither a more common or more miſchievous Enemy than this Anger. This Fire of Hell, baptized with the Name of Holy Zeal. This *Cretian*, this Liar; which if it were holy, as it's pretended, it would be of better Behaviour. It would be obedient, and tractable by the Divine Word. It would not thunder Damnation for ought that the holy Oracles do not thunder it. Or ſay *Stand off*, unto thoſe whom God receives, *Rom.* 14. 3. Or call for Fire from Heaven to deſtroy Men without a very good Warrant for it, *Luke* 9. 54. It would be ready *to pleaſe its Neighbour for his good unto Edification.*

Confor-

Conforming to the Example of our Lord, *who pleaſed not himſelf*, i. e. who was not ſelf-willed againſt any Man's true Good. But unſpeakably denied himſelf to benefit Men, *Rom.* 15. 2, 3. In ſhort, It is an old Obſervation, that there was no *Iron* in the Stuff of the *Tabernacle*. God likes not ſtiff, harſh, and rough Spirits. And, it is but an empty Form without the vital Power of Godlineſs, which is in Spirits not Dove like. They are the *Devils*, who in the Scripture are named *Satyrs, or rough ones*, Lev. 17. 7. Iſa. 34. 14.

And, the *Spiritual Man who judgeth all things*, muſt neceſſarily judg this, that all Anger that is ſpecious, is not gracious. But as the Kingdom of Heaven, ſo *the Kingdom of Hell alſo, ſuffers Violence, and many zealous violent Men do take it by force*, Mat. 11. 12. In a word, let the bluſtering boiſterous Spirit pretend ever ſo much Zeal for God, and Fear of hardening Men in their Sins by Calmneſs and Clemency; yet its Name ſhall never be *Jehovah Shammah*; for, the Lord is not there, *Ezek.* 44. 35.

But no more of the *Symptoms*. Conſider we nextly the *Malignities* of the Diſeaſe; which, tho it was never rare in any Age, was ſcarcely ever more rife than in the preſent. Wherein inveterate Anger, contumelious Words, ſpightful Language, and outrageous Inſolence are not rare, as Thunder, but common as the Day's Light, or the Night-darkneſs! Tho, as

it will appear by and by, with the many Reaſons of it, Anger is like *Adam's forbidden Fruit*, ſeconded by a *Flaming Sword*: and, like *Belſhazzar's Banquet*, followed with *a Hand-writing that breaks the Heart*. Like the Flame and Blaze of Stubble, it ends quickly in Smoak and Stench: and at beſt it fares with Men ſnappiſh and curſt, but as it fared with the poor Servants in the *Roman Saturnalia*, who feaſted a day or two, and then ſlaved on as before. As Motives to purge out bitter Paſſions, I ſhall now ſhow their Malignities, as Motives to Chriſtians to cleanſe themſelves from them! To do as *Hezekiah* commanded the *Levites*, when he ſaid, *Sanctify now your ſelves, and ſanctify the Houſe of the Lord God of your Fathers, and carry forth the Filthineſs out of the holy place!* 2 Chron. 29. 5.

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§. 2. *Of the Malignities of ſinful Haſtineſs unto Anger.*

ASſert. 1. *Haſtineſs to Anger is a Breach of all God's Commandments*, Jam. 2. For, *whoſoever ſhall keep the whole Law, and yet offend in one point, is guilty of all.*

Orderly note it, This Haſtineſs breaks that Commandment, *Eph. 4.* 31. *Let all Anger be put away.* It is what ſaith conſtructively, No Anger

ger ſhall be put away. Now the Contempt of God commanding is ſhown in the breach of this *one* Commandment, as truly as in the breach of *all* of his Commandments! And, the Curſe threatned to the breach of all the Commandments, is threatned to the breach of this one! The whole Law is but one Copulative; and, like a Chain, is broken by the breach of one Link. The ſame Corruption it is, from whence *the breach of one Law* proceeds, and from whence *the breach of all* proceeds. Neither ſeems this hard at all unto any ſenſible Man: for, all do think it but juſt, that he ſhould forfeit the *whole Leaſe*, who fails in the Obſervation of any *one Article* in it. And it deſerves our notice, that when ſome People went and gathered *Manna* on the *Sabbath*, their Rebuke was given in theſe Words; *How long will ye refuſe to keep my Commandments, and my Laws?* As if it had been ſaid, This Breach of the fourth Commandment is the breach of all the ten Commandments, *Exod.* 16. 28.

Aſſert. 2. *Haſtineſs to Anger is perfect contrariety to God's Nature.* For as Pſal. 103. 8. *The Lord is gracious, ſlow to Anger, and of great mercy.* Prov. 3. 32. *The froward in heart is an abomination to the Lord.* See but *Exod.* 34. 6, 7. *Micah* 7. 18.

Wherefore, he that is contented to be haſty unto Anger, he is contented to be unlike God, and contrary unto him! *Plato* made it a mark

of a Wiſe-man, and God-like, *to be praiſed without Pride, and to be diſpraiſed without Anger.*

Aſſert. 3. *Haſtineſs to Anger is Antichriſtianiſm, and Contempt of God's Son*; for he preached againſt it, *Mat.* 5. 22. *Whoſoever is angry without a cauſe, ſhall be in danger of the Judgment.* And he urged his own Example againſt it, *Mat.* 11. 29. *Learn of me, for I am meek and lowly.* As if he had ſaid, What was foretold of me, it is fulfilled in me! It was propheſied of me, that *my Voice ſhould not be heard in the ſtreets*, Iſa. 40. And accordingly I am no Brawler. No Houſe do I make ring with Clamor, whatever Indignities I endure: my Charity, as all do ſee, *beareth all things, and endureth all things*, 1 Cor. 13. 7.

Aſſert. 4. *Haſtineſs to Anger is a Sin againſt the Holy Ghoſt, a reſiſting of God's Spirit.* For, he is meek as a Dove, *Mat.* 3. 16. He ſaw the Spirit of God deſcending like a Dove. And the Fruits of that Holy Spirit, what are they? Gal. 5. 22. *Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs.* The Hebrew Doctors ſay, that this good Spirit deſcends not upon any melancholy Man: It's ſure he delighteth not in an angry Man. Eph. 4. 30, 31. *Grieve not the holy Spirit of God. Let all Bitterneſs, and Wrath, and Anger, and Clamor, and Evil-ſpeaking, be put away from you, with all Malice!*

Aſſert. 5. *Haſtineſs to Anger is the Image of Satan, God's Enemy:* A very great part of his

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Image. For, ſo ſignifieth the Word *Satan*, a bitter Enemy. And ſo it is ſaid of him, that he is a Spirit *having great Wrath*, Rev. 12. 12. and a *Dragon that is wroth*, ver. 17. Eaſily it is anſwered, if it be asked of an angry Man, *Whoſe is his Image and Superſcription?* Mat. 22. 20.

Aſſert. 6. *Haſtineſs to Anger is what giveth the Crown and Scepter in our Souls unto Satan.* It is what makes him Prince, and God in us: for no leſs is expreſs'd *Eph.* 4. 27. where, indulging of the Haſty Diſtemper is named, *giving place to the Devil*, i. e. giving him the Place that the proud Fiend would have: which is the uppermoſt Place, the Place of ſupreme Power in us, the Place of abſolute Rule and Dominion. Tremble Reader, tremble while thou readeſt this Truth; He that gives himſelf to Anger, he conſtructively makes it his Prayer, that *Satan's Name may be hallowed, and Kingdom come, and Will be done!*

Aſſert. 7. *Haſtineſs to Anger, turns our Sun into Darkneſs, blinds our Underſtandings, makes us to know nothing as we ought to know.*

In the *Canon Law* it is requiſite, that in paſſing Judgment the Judg ſit ſtill. If he riſe, or ſtir much, his Sentence is not valid; becauſe, it's then ſuppoſed that he is in a Paſſion: and if ſo, it's concluded that his Sentence is unjuſt. Sure it is, the Holy Ghoſt directs us *in Love to follow Truth*, Eph. 4. 15. intimating, that if we take

Ἀληθεύοντες ἐν Ἀγάπῃ.

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the way of Anger, we ſhall take the way of Error. For as the Royal Preacher ſays, that *the Diſcretion of a Man defers his Anger*, Prov. 19. 11. So ſtill we find, the Anger of a Man defers his Diſcretion alſo. And as he ſpeaks, Prov. 14. 17. *He that is ſoon angry dealeth fooliſhly.* He doth diſuſe, if not extinguiſh his Light. Τὴν γνώμην διαφθείρει ὀργή, *Plutarch* ſays; It deſtroys the Mind's Eye-ſight.

King *Aſa* had very good Eye ſight, as appears by his deſtroying Idolatry, and reforming his People wonderfully, 2 *Chron.* ch. 14. & 15. But the Smoak of his burning Paſſions put out his Eyes, as the Hiſtory ſhews: for, he turns a Perſecutor of God's Miniſters, and Oppreſſor of his People, 2 *Chron.* 16. 10. Aſa *then was wroth, and put the Seer in a Priſon-houſe: for he was in a rage with him. And* Aſa *oppreſſed the People the ſame time.*

Aſſert. 8. *Haſtineſs to Anger makes the Memory a very Sepulchre; which holds things but a little time, and uſeleſly.* Unlike to a fruitful Womb, which keeps the Seed it receives, and brings it forth in due ſeaſon. For, as *Prov.* 14. 29. *He that is ſlow to Wrath is of a great underſtanding,* [Which nothing ſlips, and which remembers every thing neceſſary:] *but he that is haſty of ſpirit exalteth Folly:* [Shews the extreme Ignorance and Oblivioufneſs of all that he ſhould have in his Mind.] The *Roman* Orator told his *Ceſar*, that he forgot nothing but Wrongs,

Wrongs, and remember'd nothing but Benefits. It's certain, that all Men, when they are angry, do the clean contrary. And, he did well who told his angry Neighbour reproaching him; Sir, you do forget God's Words, 1 Cor. 6. 9. *As no Adulterers and Drunkards, ſo no Revilers ſhall inherit the Kingdom of God.*

Aſſert. 9. *Haſtineſs to Anger makes the Conſcience ſwallow Camels*; and leaves not a Man ſo much as *Agrippa*'s Religion, ſo much as an almoſt Chriſtianity. Makes an Heart, which, out of Paſſion is a *Sampſon*, not to be bound with any Cord of Iniquity, to become *ungodly, and without ſtrength* to repel any Temptation. For, as *Prov.* 27. 4. *Wrath is cruel*, [in the *Hebrew* Cruelty] *and Anger is outrageous*, [in the *Hebrew* it's an Overflowing] *q. d.* it's a Torrent that nothing ſtops, nothing of Reaſon, nothing of Conſcience! How full is the World of Tragical Examples! But ſlight is that of *Cambyſes*, who, when *Prexaſpes* told him of his Drunkenneſs, ſhot his Reproacher's Son through the Heart, to ſhew how ſteady a hand he had, and unlike a drunken Man's! It is with Paſſion as with the Leviathan; *Darts are counted as Stubble, it laughs at the ſhaking of a Spear. It eſteems Iron as Straw, and Braſs as rotten Wood. The Arrow cannot make it flee*, Job 41. 27, 28.

Aſſert. 10. *Haſtineſs to Anger makes the Will and Affections eager like the* Sheol, *crying Give, Give: and miſchievouſly bent as* Judas, *who loved*

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Curſing, and delighted not in Bleſſing, Pſal. 109. 17. For, as *Prov.* 29. 22. *An angry man ſtirreth up Strife, and a furious man aboundeth in Tranſgreſſion.* And, *Prov.* 26. 21. *As Coals are to burning Coals, and Wood to Fire, ſo is a contentious Man to kindle Strife*; i. e. Men diſpoſed to Anger, do ſo violently proſecute contention, ſo inſatiably and furiouſly.

One while in their Paſſion, they do more than the Apoſtle in his Tranſport; for, they do even *wiſh themſelves Accurſed:* and other while, being the wild Generation of which *Solomon* tells us, they do *curſe their Father, and not bleſs their Mother,* Prov. 30. 11. Meekneſs keeps all our Affections in Tune, but Anger doth always ring our Bells backward. Sinful Anger *is not ſubject to very Natural Law, neither indeed can it be.* Rom. 8. 7.

Aſſert. 11. *Haſtineſs to Anger makes a Man as reſtleſs as the Sea, and like unto it, toſſed to and fro by contrary Paſſions, which do make Mens Spirits as croſs Winds do make the Sea Waters to caſt up Mire and Dirt.* For, as the Apoſtle ſpeaks, *Luſts are divers*; as the Heathen Moraliſt ſays, *Scelera diſſident.* Vices do interfere, and they exact contrary Employments from them who are their Servants. Inſomuch, that they muſt needs have an unquiet and uneaſy Life under thoſe *Sicilian Tyrants,* as Moraliſts well argue.

Ἐπιθυμίαις ποικίλαις, Tit. 3. 3.

Alexander

Alexander in his Paſſion ſlew *Crates* his darling Favorite; and what followed? Vexation at himſelf, made his Life as bitter as Death. And there was ſomewhat to do to keep his own Hands from being *Crates* his Avengers! But beſides, all Experience certifies what is ſaid, *Prov.* 19. 19. *A man of great Wrath ſhall ſuffer puniſhment. If thou deliver him, thou muſt do it again*: q. d. His Faults and his Troubles will laſt as long as his Life. A wrathful Man's Converſation is a continual *Viricomburium*. He is burnt all his Life in his own Fire, and tormented in its Flame. A ſtranger he is to the Bleſſings of Mount *Ebal*, and he takes as well as gives the curſes of Mount *Gerizim*. It hath been obſerved, that the Tribes appointed to ſtand of old upon Mount *Gerizim* were, for the moſt part, *the Children of Bond-women*; leſs noble than the other Tribes. Still we do ſee, that of all Men, they live leaſt Nobly, and moſt Miſerably, who follow the Work of *Rabſhekah* and *Shimei*. What a Word is that, *Prov.* 29. 9. *If* (even) *a Wiſe man contendeth with a Fooliſh man, whether he laugh or rage there is no Reſt.*

Aſſert. 12. *Haſtineſs to be angry, is a moſt notorious Sin againſt your Body; a baſe Self-pollution, and ſort of Sodomy.* For, it's quite contrary to that divine Vertue which gives Health to the Navel and Marrow to the Bones, *Prov.* 3. 7, 8. And as it weakens the Body, it deforms it. Oppoſite it is to the Wiſdom which maketh

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the Face to ſhine, *Eccleſ.* 8. 1. Yea, it torments as well as deforms, *Prov.* 11. 17. He that is cruel troubleth his own Fleſh. It hath been obſerved, that the meekeſt Men have been of longeſt Lives, and ſtrongeſt Conſtitutions: *Moſes*, *Job*, *John* the beloved Diſciple, &c.

Sylla, in a Fit of Anger vomited out Blood and Life. And ordinarily we ſee, that *Waſps* do together part with their *Stings* and their *Lives*.

Worms in their Bellies, kill Children, ſays *Chryſoſtom*; but Vipers in their Hearts, the Vipers of Anger and Wrath, kill old People: And ſmartly thus ſays *Seneca*, No Diſeaſe ſpoils a good Face ſo much as Wrath: as ſoon as we are angry, we loſe all our Beauty. And what's to be thought of the Complexion of our Spirits, when their Uglineſs doth ſo mar our Countenances? When a *Helena* is made to look like a *Gorgon* by the angry Paſſion. Of the ſame Mind was *Plato*, who preſcribed Mens ſight of their Faces in Looking-glaſſes, for the Cure of their vixonish Paſſions. In a word, holy Zeal doth conſume, *Pſal.* 119. 139.

And as *worldly Sorrow*, ſo corrupt Anger *worketh Death*, 2 Cor. 1. 10.

Aſſert. 13. *Haſtineſs to Anger makes a Man baſe, and as one of the Fools in Iſrael.* It's a true Saying of the Civilians [*Fama & Vita æquiparantur*] Life is not more precious than good Name;

Name; but Haſtineſs banes it, and butchers it. *It is the GLORY of a Man to paſs over a Tranſgreſſion*, Prov. 19. 11. Meekneſs doth glorify us. But God, in my Text, and in many more; and Men all the World over, do brand them for Fools in whom Anger lodges. *Anger reſts in the boſoms of Fools*, Prov. 19. 1. *He that* (through Haſtineſs) *is perverſe in his Lips, is a Fool*, ſaith *Solomon*, Prov. 20. 3. *It is an honour for a Man to ceaſe from ſtrife, but* (è contra) *every Fool* (to his Diſhonour) *will be medling.* Upon the Souls that endure Provocations meekly, the Spirit of God and of Glory reſteth, 1 *Pet.* 4. 13, 14. God glorieth in his patient *Job*, and inſults over the angry Spirit in his behalf, *Seeſt thou my Servant* Job, *that none is like him upon Earth?* Job 1. 8. In the Original, that of the Apoſtle which you read *Study to be quiet*, is thus expreſſed, φιλοτιμεῖσθαι *Love the HONOR of being quiet*, ἡσυχάζειν. 1 *Theſſ.* 4. 11. Suppreſſion of Anger makes a Perſon of Honor: but if Anger make a *Boniface* to enter like *a Wolf*, and to live like *a Lion*, it makes him die like *a Dog*.

Juſtly we may ſay to Anger, as *Joab* ſaid to *David*; *Thou haſt ſhamed the faces of all thy Servants which have ſaved thy life*, 2 Sam. 19. 5. Aromatical Ointments were ſpecial Delights and Treaſures in the days of old time: but we know who prefers a good Name far above them, *Eccleſ.* 7. 1. Yet is Haſtineſs ſuch a Fly

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of Death, that no Locuſt riſing from the bottomleſs Pit gives this Name a worſe Taint. No Folly doth more diminiſh and debaſe him that is in Repute for Wiſdom and Honor, *Eccleſ.* 10. 1. For it makes incurable. *Seeſt thou a Man haſty in his words? there is more hope of a Fool than of him*, Prov. 29. 20. Agreeably ſpeaks the Son of *Sirach*, Eccluſ. 23. 15. *The Man that is accuſtomed to opprobrious Words will never be reformed all the days of his life.* Even Heathens honoured Maſters of their Paſſions; their *Camillus*, *Ariſtides*, *Socrates*, and the *Cæſar* that forgot Injuries. *Ariſtotle* makes the Vertuous Man one that deeply reſents not an Offence, nor cruelly repays it. And *Seneca* tells his Readers, that Fretting and Revenging are the Properties of *Ants*, *Flies*, and *Mice*; Creatures the moſt impotent. It were ſtrange, if in Chriſtian eyes *a vile vexatious Perſon ſhould not be contemned*, Pſal. 15.

Aſſert. 14. *Haſtineſs to Anger is always a Moth in a Man's Eſtate, and ſometimes a Lion.* By degrees, and more ſilently and ſecretly, it devours it; or, all at once with open Mouth, and with the Noiſe of it ringing through a Country. For as *Riches* are in Wiſdom's hand even durable Riches, ſo *Poverty* is in this Folly's hand. And no leſs is ſignified, *Prov.* 3. 6. As much is fully expreſſed, *Prov.* 28. 18. *He that is perverſe in his ways ſhall fall at once.* The haſty Man is the perverſeſt of Men. And it is ſaid of him, that

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ſometimes he ſhall fall at once. He ſhall be ſo ſpoil'd in his Subſtance by ſome ſingle Blow, that there ſhall be no need of his being ſmitten a ſecond time; as *Abiſha* ſpeaks, 1 *Sam.* 26. 8. *Let me ſmite him with the Spear to the Earth at once, and I will not ſmite him a ſecond time.* Examples many might be produced, but who needs to be told of them? Who knows not in this City ſeveral of them? Who hears not one and another, confeſſing that his haſty words brought him to Rags? It were but juſt to name one Capital Offender of them. Only, this he doth to prevent me; *he acknowledgeth his Self-deſtruction hereby*: and, as *Saul*, he exclaimeth, *Behold I have played the Fool, and have erred exceedingly*, 1 Sam. 20. 21.

Aſſert. 15. *Haſtineſs to anger makes a Man a Leper, an infectious and dangerous Creature.* For; therefore the Phyſician of Souls ſtraitly forbids us to aſſociate with haſty Men, *Prov.* 22. 24, 25. *Make no Friendſhip with an angry Man, and with a furious thou ſhalt not go, leſt thou learn his ways, and get a Snare to thy Soul.* If other Sinners may ſin and periſh *ſingly*, Wrathful Men cannot. Wrath is leſs charitable; and its Fire, like that which is libidinous, *commonly burns down a couple.* Very rarely it ſpoils leſs than two Souls at once. But full often it doth as *Saul*, *ſlay its thouſands*, 1 *Sam.* 18. 7. And who doubts, but tho Love covers a Multitude of Sins, yet Anger commits incomparably more than Love doth cover, and produces more than Love pre-

vents? Briefly, be it obſerved, angry Companions are Briars and Thorns, that tear our Fleeces, but yield us no defences. A *Babylon* they are, out of which we are called by our Saviour, as *Rev.* 18. 4. *Come out of her my People, leſt you receive of her Plagues.*

Aſſert. 16. *Haſtineſs to anger makes a Man to the Church, what a Wound is unto the natural Body; even a Loſs and a Grief.* A loſs; for, be his Gifts ever ſo great, when they are corrupted by his Paſſions, they are very much loſt, as to all good Service. The *Salt hath loſt its ſavour, and to the Dunghil it goes, Mat.* 5. A peviſh wrangling Man's Gifts may indeed be *kept*, yea, and laborioufly be *uſed*, but his uſefulneſs is moſt commonly loſt! And, then what a Grief follows unto all his betters? We have read *Mat.* 18, 24 to 31. We have obſerved, I hope, how the Saints reſented it, when a holy Fellow-ſervant of theirs took his Brother by the Throat, and would not be intreated, but put him into Priſon for a hundred Pence. The word is, *When the Fellow-ſervants ſaw what was done, they were SORRY, and came and told their Lord what was done.* Their hearts were full of Grief, and ran over in Complaints! And, no wonder; for they ſadly know, that, when *Manaſſe is againſt Ephraim, and Ephraim againſt Manaſſe, and both are againſt Judah*; the ſupreme Lord is againſt them all! *His anger is not turned away, but his hand is ſtretched out ſtill*, Iſa. 9. 21. They know, that

that with God's wrath, Mens contempt and ſcorn is brought on us by our fiery Paſſions. They forget not the Prophet *Hoſea's* word, *Hoſ.* 7. 16. *The rage of their Tongue ſhall be their Deriſion in the Land of Egypt.* On the contrary alſo, they do know how little hurt is done by different ſentiments, as long as we keep calm Spirits; and how ſweetly we might live together, if all *Epiſcopalians* were ſuch as *Archbiſhop Uſher* and *Biſhop Brownrig*; all *Presbyterians*, ſuch as Mr. *Vines* and Mr. *Marſhal*; all *Independents* ſuch as Mr. *Burroughs* and Dr. *Owen*; and all *Anabaptiſts* ſuch as Mr. *Jeſſey*, and Mr. *Hanſ. Knolls*! They know that, if it were thus, *Judah would no more vex Ephraim, nor Ephraim any more envy Judah!* Iſa. 11. 13. Shall I add this hereto? Were it not for this haſtineſs to be angry we ſhould ſmother and ſilence our *ſingular conceits*; yea and relinquiſh our *petty Intereſts* too, rather than break the Church's Peace. If *weak* in underſtanding, we ſhould be *Docile* and Tractable! If *ſtrong*, we ſhould be *Gentle* and Merciful, uſing our Parts to heal Men of their Frowardneſs, not to hold them on their Fret! But alas! What Creatures doth this haſtineſs make of us! How *uſeleſs*, and for the moſt part *harmful* to each other? For by means of it, they who need to be taught, and do deſire to learn, are made afraid to go ask them any Queſtion, leſt that ſome miſplaced Word ſhould raiſe a Storm in the Learned Breaſt! Likewiſe, Men able and

apt to teach, and ambitious thereof, are made afraid of it: Afraid to diſperſe Knowledg in uſeful Admonitions, leſt inſtead of *diſperſing Light* they ſhould *kindle Fire!* So that to this paſs it is come; *Idiots* fear the Learned, and do not conſult them: The *Learned* do fear Idiots, and do not inſtruct them. They do fear and ſhun each other, not love and ſerve each other. Where Anger obtains, to this paſs it comes. And of angry people this is to be obſerved, *Great offence they give to the Jews, and to the Gentiles, and to the Church of God!* 1 Cor. 10. 32.

Aſſert. 17. *Haſtineſs to anger is as great an Enemy as any unto the World.* There is not any to be named whereby its Converſion is more obſtructed, as our Saviour tells us, *John* 17. 21. It is by our Peacefulneſs, Love and Oneneſs, that the World muſt be brought to believe that he is the true Saviour ſent from God; conſequently, our Peviſhneſs and Wrath, and Dividedneſs of Spirit it is, that hardeneth *Heathens*, *Turks*, and *Jews*, againſt Faith in him. We may thank our own Fury for their Infidelity. *Alexander Severus*, finding two Chriſtians imbittered againſt each other, forbad them to call themſelves *Chriſtians* any longer; wiſely laying the Blame of their Paſſions on their own Perſons, not on their Religion. But they are few who will be ſo equal Judges. No; but, moſt Men will criminate the Maſter for the Faults of the Scholar. Yes, and argue that

Chriſt

Chriſt muſt needs be an Impoſtor, becauſe Chriſtians behave themſelves no better. Inſomuch, that peviſh quarrelſom Chriſtians muſt be told, as *Rom.* 2. 24. *The Name of God is blaſphemed among the Gentiles through you!* And as St. *Peter* ſpeaks, 2 *Pet.* 2. 2. *By reaſon of you the way of Truth is evil ſpoken of.*

Aſſert. 18. *Haſtineſs to anger is a Sin for which a Chriſtian hath no cloak; tho Heathen Moraliſts have many.* For the Goſpel tells us, *God hath called us unto Peace!* 1 Cor. 7. 15. To Peace, if it be *with a Yoke-fellow that is a very Heathen*, as it is in that Chap. *ver.* 12, 13. To Peace, if it be with a *harſh and cruel Maſter*, that does a great deal to put a Servant beſide himſelf; ſo St. *Peter*, 1 *Pet.* 2. 18, 19, 20, 21, 22. To Peace *with thoſe who are nothing of kin to us*, and to whom we are leaſt related; with theſe, *if it be poſſible, and as much as in us lies, we muſt live peaceably*, Rom. 12. 18. Theſe we muſt love as Brethren, to theſe we muſt *be courteous, not rendring evil for evil, or railing for railing, but contrariwiſe, Bleſſing: knowing that we are hereunto called, that we ſhould inherit a Bleſſing!* Whatever a Heathen, Turk, or Jew may ſay, a Chriſtian Mouth cannot utter ſuch a word as this; that *they know not why they ſhould not give Men as good as they bring!* They do know whoſe Command it is; *Be not overcome of Evil, but overcome Evil with Good*, Rom. 12. 21. And they know who is thus expreſs; *Say not, I will do ſo to*

him as he hath done to me, I will render to the man according to his work! Prov. 24. 29.

Aſſert. 19. *Haſtineſs to Anger is the* Herod *that ſpoils our young Children; and the* Apolluon, *that corrupts our Youth; and that which, as the Star called Wormwood in* John's *Revelation, did make the Waters bitter, ſo that Men died by their bitterneſs.* Doth make ſo bitter our *Schools*, and *Univerſities*, our *Houſes*, *Shops*, *Exchanges*, and our very *Churches* too; that Mens Death is owing to the Bitterneſs cauſed in them by this Haſtineſs to Anger! For, who is ſo blind but he muſt ſee that by *Parents* and *Nurſes* Pettiſhneſs many a ſweet Child gets a broken Bone; and (what is worſe) a disjointed mutilate Mind; never to be raiſed again after their frighting and ſcaring of it. By *School-maſters* Frowardneſs, many a Mercurial Lad is frighted from the love of Learning, (not frighted unto his Book, but out of his Wits.) By the Teſtineſs of *Academical Tutors*, many a *Tyro* hath been made a ſudden Deſerter! By the Snappiſhneſs of their *Governours*, many Families are made ſo many Furnaces; into which, thoſe that do know them will no more enter (unleſs Neceſſity drive them) than into one of *Phalaris* his Bulls! By the Scorn and Dudgeon riſing between haſty Tradeſmen, and their Servants, and their Cuſtomers, it is not very unfrequent that all the three are brought to Weeping-Croſs! And as for the *Church* of our Saviour, there

there were little to be done againſt it by the Devil, and his other Angels, were it not for the cholerick *Boutefeaus*, who will not be taken off from *ſmiting their Fellow-Servants*: No, but will perſiſt in their *Logomachies*, like *Meſſalina* in her Adulteries, tho often tir'd yet never ſatisfy'd.

In a word, Good Seed God ſoweth in the Church, the State, the Family. Is it asked, Whence have all three ſuch Tares then? It muſt be ſaid, An Enemy hath choaked the good Seed in all, and hath ſowed Tares in all. And of this Enemy whoſe Name is Legion, of this many-headed Enemy, Haſtineſs is not the leaſt, *Mat.* 13. 27, 28. Haſtineſs, whoſe direct Effects are moſt viſible upon *Young-men and Maidens, Old-men and Children.*

Aſſert. 20. *Haſtineſs to Anger with Men, is none of the leaſt Signs of our being under the Wrath of God.* For, by Fools in my Text, we muſt underſtand unregenerate Fools. Not Men of little Wit, but of no Grace. And all ſuch be certainly condemned ones. Of the ſix ſorts of Men that are an Abomination to the Lord, a *Sower of Diſcord among Brethren* is one, *Prov.* 6. 16, 19. And we may ſafely argue that Peace-breakers are Satan's Children, from our Saviour's Teſtimony that *Peace-makers are God's Children*, Mat. 5. 9.

Hereby it appears that Haſtineſs to be angry is a great Iniquity: and a peaceful Spirit is more worth than a Plate-Fleet; particularly, that the loſt Hopes of a Chriſtian are not to be

recovered without this Spirit; which is of evident uſe, to fix the floating *Delos* of Conſcience.

A little farther, to prepare my Reader for my *Exhortations*, I ſhall diſcover the Nakedneſs and Shame of the *Excuſes* for this mighty Sin! For which I have Encouragement enough in *Prov.* 24. 25. *To them that rebuke the wicked, ſhall be delight; and a good Bleſſing ſhall come upon them.*

Objection 1. *Haſtineſs is my only Fault*, ſay ſome. *Solution.* Were this Lie a Truth, what then? This is your Comfort, you have no Diſeaſe but the Plague!

Obj. 2. *Cauſe I have, and very juſt, for all my Haſtineſs.* *Sol.* Witneſs your ſelf, you have ſo, it's like. You have righteous Reaſon to be moſt unrighteous, and unreaſonable! This is the Language of Men ſent to Graſs.

Obj. 3. But, *'Tis my Nature to be haſty!* *Sol.* It is indeed your Apoſtate-nature: and ſo it's the Devils and his Angels. But, why pray you not to have this deviliſh Nature taken away, and a divine one given you? Are you eaſy in a Nature deviliſh? A waſpiſh Nature is a deviliſh one.

Obj. 4. *Very hard it is to put up Affronts and Wrongs.* *Sol.* Yes; and burning in Hell is harder than that. But, there is a Helper, whom you may have for asking (*Luke* 11. 13.) who makes it eaſy to forgive the worſt Injury! However, will you be at no pains to ſcape Hell Torments? Will you refuſe Heaven, if you cannot enter it without ſtriving? Do you know

know any thing excellent, but what is difficult? Hard it is to ſwallow when our Throats are ſore; but moſt People do think it better to bear the Hardſhip, than to be ſtarved.

Obj. 5. *I am quiet when I am not provoked.* *Sol.* A great Praiſe: the Devil, Men ſay, is good when he is pleaſed. But a Horſe, ever ſo much ſpurred, will not leap into the Fire. Is it your Wiſdom, when you are provoked, to caſt your ſelf into the Fire of Hell? Go, learn of your Horſe!

Obj. 6. *But I am provoked infinitely; and there is no Man abuſed ſo much as I am.* *Sol.* Wiſely argued! and juſt as *Titius*, who called *Sempronius* a Mad-man becauſe he hanged himſelf when *Mævius* cheated him of no more than a Drachm of Silver: but concluded that there was all the Reaſon in the World for his own making himſelf away, when he had loſt a whole Tun of Gold. Nevertheleſs, ſome there be, who would have had this Queſtion firſt reſolved, *Whether other folks Abuſes of us are leſſened by our Abuſes of our ſelves?* And, *Whether it be really adviſable for us to ſin againſt God, when Men do extreamly ſin againſt us. Tho Oppreſſion makes a Wiſe-man mad*, yet it is to be conſidered, 1. Tho it *doth* ſo, it *ought not* to do ſo. 2. Tho the Man that is made angry and mad for a time, was a *wiſe one*; yet he had not been made mad if he had been a *wiſer one*. 3. Be the Man never ſo wiſe when he is quiet, we ſee he is called

mad

mad when he is *angry*. 4. It is alſo to be noted, That in *Solomon*'s Judgment, exorbitant Anger is no better than Madneſs, even *then when the greateſt Oppreſſion raiſeth it*. Beſides (to drive all Waſps out of the Neſt they make themſelves in this Text) I advance this Conſtruction of it; a Conſtruction which wants not either ſtrong Reaſon or greateſt Authority: Note therefore 5. *Oppreſſion*, that is, *Wealth wickedly got by Oppreſſion* makes *a wiſe Man*, that is, *a ſubtle Fellow*, who hath the Art of hooking in Bribes, and Money more than his due; this *Oppreſſion makes this Man to be mad*. That is, it makes him to be mad *in his Mind*, and unreaſonable *in his Opinions*; mad *in his Heart*, and *in his Will to get more and more* ſtill: Mad in his *Practices*, and violent in all his Dealings. The Senſe in ſhort is this; Fat Preys do make a Fox as mad as a Bear!

Obj. 7. *Why ſhould not Men have as good as they bring? and Revilers be reviled? Sol.* Say you firſt, Why ſhould not God keep his Throne, and you keep your Place of Subjection? What good Reaſon is there, that your Will and not his ſhould be done? Beſides, if Evil muſt needs be rendred for Evil, why muſt not God and Men pay you your Evil home? And if ſo, what will you get by that?

Obj. 8. *Muſt I be like no Body? All Men are haſty! Sol.* Would you be like them, if all Men had the Plague from Head to Foot? Can you

you not like, if need be, to be well when moſt People are ſick? Or to be free, when very many are condemned to be hanged? Do you really chuſe to follow the Multitude to Hell it ſelf? Think again! To be like the moſt, is to be like the worſt.

Obj. 9. *I do cry God's Mercy for my Haſtineſs!* *Sol.* A Sea of Crocodile's Tears can profit you nothing: but, if your *Sorrow* were *godly*, it would work *Repentance*, and Repentance would work *Reformation*, 2 Cor. 7. 10, 11. To cry and not amend, is to do as they do in Hell.

Obj. 10. *Men will dub me a Fool if I turn to be ſo tame as you do adviſe me.* *Sol.* And you reſolve, do you not, to be a Fool in God's ſight rather than in Mens Eyes? But, can you hear a word? *God hath no pleaſure in Fools*; if he had, you that plead for Anger would be ſafe, all of you! But, know you, that God allows you a *Senſe of Wrongs* done you; he bids you not to blind your Underſtandings! God allows you a *Memory of the Wrongs* done you; he bids you not to diſuſe that excellent Faculty! God allows you *a Diſtaſte, and Diſlike of Wrongs alſo.* He bids you not to be Stocks, and Stones without feeling! But, with all the Three Acts of your *Mind*, of your *Memory*, and of your *Will*, God requires an Act of *Judgment* and *Conſcience*, whereby you are to reſtrain your ſelves from rendring Evil for Evil, and are to command your ſelves to forgive Men, as ever

you

you look to have God forgive you. God is ready to *Condemn all*, who are not ready to *Forgive all!* Matth. 6. 15.

Obj. 11. *I ſhall harden many, if I am not haſty. And*, Solomon *ſays plainly, an angry Countenance drives away a backbiting Tongue*, Prov. 25. 23. *Sol.* Awake Sleeper, and hear thy Dream, thy Dream, which is, that thou ſhalt corrupt many Men, if thou doſt not thy ſelf diſobey God; that, in this matter, the way to honour God's Name, is to tranſgreſs his Law! That it's very Religious to do Evil that Good may come of it! And, that God's Word will warrant thy Wickedneſs! Awake, and ſee; Learned Men read the Text thus, *The North Wind bringeth Rain; ſo doth a backbiting Tongue bring an angry Countenance.* [ſee the Margent of thy Bible.] Or, if we keep to our Engliſh Verſion: *The North Wind drives away Rain, ſo doth an angry Countenance* (drive away) *a backbiting Tongue.* What then? The Senſe is no more than this, which makes not at all for ſenſleſs, ſilly, ſinful Peviſhneſs! *It makes mightily for ſilencing of Slanderers, when a juſt Deteſtation of backbiting Stories is expreſſed by their Hearers. Expreſſed in Words, or in ſo much as Countenances.* In a word; Vices are not preſently to come into credit with us, if accidentally they do do us any good turn! *Fevers* are a Cure to ſome other Diſeaſes; yet moſt men are of Opinion, that it's beſt to be without them. A healing Malady

Malady is an abominable Remedy. [illegible]ger, as other Venoms, hath done a great [illegible] of unexpected Good ſometimes; ſo hath a perilous Fall; and ſo hath a Shipwrack: but, neither of them are therefore prayed for in any *Liturgy* that I hear of.

Obj. 12. *But, my Heat is quickly over. Sol.* So is that of Gun-powder; that in a ſhort ſpace, carrieth fatal Bullets. And, it may be, like other ill Gueſts, thy Anger goes not away ſo quickly, but it returns again as quickly! Making up in Frequence, what is wanting in Continuance. But, what if angry no more than once in all thy Life? And no longer than one Day or Hour. Is it a ſmall Fault and Folly to ſpend an Hour in Murder? For ſuch is ſinful Anger; Murder of thy own Soul; and, it may be, of many better. In a word, *Judas* his Treaſon was quickly over, but that did not excuſe the Traitor!

Obj. 13. *The Churches moſt eminent Angels have had theſe ſhort-liv'd Angers. Its very* Uſhers, *and* Owens, *and* Baxters, *have had them. Sol.* Yes, and have with heart-breaking Sorrow lamented them. Applying to Chriſt's Blood for the Expiation of their Guilt; and to his Spirit for the Mortification of their Power. Wherefore, tho they had theſe Sins as you have, you cannot be ſaved as they are, unleſs, as you ſin like them, you do repent, truſt, and obey Jeſus Chriſt like them!

Obj.

Obj. 14. *I am old; and, in the evil days wherein a Man has no Pleaſure, he will have much Anger!* *Sol.* What, is your ſin ſmall, becauſe your time to mortify it hath been ſo great? True it is, old Veſſels be leaky; and, Age dries up Memory! Second Childhood is painful, and forgetful; but, nothing can juſtify what is ſinful. Pale Wrath diſfigures a hoary Head; and takes off its Crown!

Obj. 15. *I am ſickly, tho not old; and my Pain, I hope, excuſes my Paſſion!* *Sol.* Sin is Sin, by whomſoever it's done; as Poiſon is Poiſon, by whomſoever it's taken! And, the Wages of very ſick Mens Sin is Death, as well as healthy Mens. Beſides, the ſick Man is counted a dying one; and the dying one is, certainly, one going to be judged by God. And he is no wiſe one, who thinks his Nearneſs to the Aſſizes a good Plea for his Crimes. That he ſhall be the ſooner hanged, is a cold Comfort!

Obj. 16. *If I muſt not be angry, I muſt run away, and leave my provoking Family!* *Sol.* Who but the Father of angry ſpiteful Spirits, tells you ſo? Why were you not as good ſtay, and preach Peacefulneſs to your Heart, and to your Houſhold? What good will your flight from your Family do you, if you carry away the Wildfire in your Spirit with you? He that is a Bear at home, will not very long be a Lamb abroad!

Obj.

Obj. 17. *My Ears* (then) *I muſt ſtop, and my Eyes I muſt cloſe, and never open, or I ſhall not avoid Anger! Sol.* Infinitely better ſo do, than ſin againſt God. But what need of keeping either of them *ſo continually* cloſe? God counſels us to ſet a Watch at both Doors; but he doth not allow us to nail up either of them: becauſe, his Service requires the Uſe of both of them. And, becauſe his Pleaſure is, that as Sin came in at the Ear, and at the Eye, ſo it ſhall be driven out at the ſame Gates. Wherefore go hear, and read God's Word, and dream not that the way to be Meek and Calm, is to be Deaf and Blind!

Obj. 18. *Mine are the leaſt faulty Clamors, becauſe they are againſt none but Inferiors. I am all Honey to my Superiours, and Oil to my Equals. Sol.* This were a ſlender Praiſe, if it came out of your Equals own Mouths, and your Superiours alſo; becauſe Wrath and Luſts are very great Sins, whatever be their Objects. Luſt after a ſcullion Wench is Adultery, and Wrath againſt a Footman is Murder. The *Lord Chancellor* Bacon, being intreated to hear a poor Man's cauſe with Patience, replied like himſelf; *Tell not me Poor or Rich. In hearing and judging, I do look above me, and not about me!* It's eaſy to apply this great Saying.

Obj. 19. *In my Paſſion I break no Head but I give it a Plaſter: where I let fall ill Words, I do pay down good Money afterward! Sol.* Better that than

than worſe indeed. But, is it really wiſer to rob, and make Reſtitution, than not at all to ſteal? Or, to cut one's ſelf and heal the Wound, than to be ſober and keep ones ſelf whole? Beſides, the Money that buys your Peace with an injured Man, will buy no Pardon from your offended God; and the Man who takes your Money, he lets not go his ſcorn of your Folly. He gives you his higheſt Commendation, when he ſays you are a good-natured Turk. Acknowledging, that the Sea of your Cruelty doth Ebb, as well as Flow! In ſhort, Evil being done, can never be undone! No, not by *Repentance*, by *Reſtitution*, and by *Remiſſion*! A Sinner hath been a Sinner, whatever his Repentance is. And a Robber hath been a Robber, whatever Reſtitution he makes!

Obj. 20. *Is there any way for me to mend my ſelf then?* *Sol.* Every *Philip* will ſay to a *Nathaniel*, *Come and ſee*, Joh. 1. 46. Plain my Directions ſhall be, giving no occaſion for ſuch a Paſſion as *Ariſtotle*'s; wherein he rated the Phyſician who offered him a Potion, not telling him what were the Ingredients of it. Saying, *Heal thou not me as thou wouldeſt heal an Ox or Aſs, but ſhew me what thou giveſt me!* May my Readers be but willing to be healed! May they ſay, as *Eliſha* when his Paſſion raged againſt *Jehoram*; *Now bring me a Minſtril:* That is, ſome means to calm and compoſe my Soul; and to reduce it to a Temper fit for ſerving God, and bene-

benefiting Men! What follows, would then work Cures. Henceforth, they would *every one march on his Ways, and not break his Ranks; neither would one thruſt another: they would walk every one in his Path*, as Joel 2. 7, 8.

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§. 3. *Medicines againſt Haſtineſs unto Anger.*

EXh. 1. *As Solomon; aſk of God an underſtanding Heart*, 1 Kin. 3. 9. Such a Heart it doth require to make us ſlow to Anger. For it's the Property of Underſtanding and Wiſdom to give a Man a due reſpect unto every thing. (*Sapiens reſpicit ad plura, Inſipiens ad pauciora.*) And we need to have reſpect to all the things that are foreſaid of this Haſtineſs to Anger! To have a daily reſpect to them; as long as we live in a World, wherein there is not a Creature but what will provoke us to Anger. And Saints, as well as Sinners, are perpetually exerciſing one another's Patience! *Seneca* ſaith that *Hercules* went up and down the World to kill its Monſters, and to free it from Oppreſſors. But the only *Hercules* able to kill Moral ones, and to free us from their Oppreſſions, is *the Spirit of Wiſdom and Revelation in the Knowledg of Jeſus Chriſt*. Eph. 1. 17. A Bowl ſet on the Brow of a Hill, may either ſtay it ſelf from rolling down, or ſtop it ſelf in the midſt of its Careers; as well as a Man void of this Spirit of

Wiſdom, may either keep himſelf from falling into wild Paſſions, or recover himſelf out of them when he is in. Would you conquer Anger, pray (with *Solomons*) *David*'s Prayer, *Take not away thy holy Spirit from me*, Pſal. 51. 11.

Exh. 2. *As the Corinthian Saints did*; *Execute on your ſelves a holy Revenge for your paſt Haſtineſs.* 2 Cor. 7. 11. It is the burnt Child that will take the beſt heed againſt Fire for time to come. Self-abhorrence, and Self-loathing is holy Revenge, and will awaken us to the beſt careſulneſs. *Auſonius* ſaith, that being a Fretful Man, he chaſtiſed himſelf for his Haſtineſs. Every one that nameth the Name of Chriſt ſhould exceed the Righteouſneſs of Heathens, in executing Judgment. And, ſpecially upon himſelf. For of them it is ſaid *Ezek.* 20. 43. *Ye ſhall remember your Ways and your Doings wherein ye have been defiled, and ye ſhall loath your ſelves in your own ſight, for all your evils that ye have committed.*

Mihi pœnas pro levitate dedi.

In a word; it's this that kills Anger at the Root. And, makes *Saul*, of a very Blood-hound, to become as meek as a Ewe-Lamb. *Gal.* 4. 12. ſpeaks as much. The meaning of the Words being this; you have cenſured and aſperſed me, but I forgive all, and intreat Peace! *Gal.* 4. 12. *Brethren, I beſeech you, be as I am; for I am as ye are: ye have not injured me at all.*

Exh. 3. *As the Apoſtle, in another caſe, adviſes; ſtop the Mouths of vain Deceivers*, Tit. 1. 10, 11.

Vain

Vain and deceitful are your pretences for haſty Fumes & Fires, drawn from theſe particulars. *e.g.*

1. *From the command of Zeal, and of reproving with cutting ſharpneſs.* For, alas, ſee you not, that Zeal is one thing, and Bitterneſs another? And that it's very poſſible to ſhow your ſelf a much diſpleaſed Friend, without ſhowing your ſelf an enraged Enemy?

2. *From the Example of Chriſt's calling the Phariſees Serpents*, Matthew 23. 33. *And of St.* Paul's *terming the Philippians, Dogs*, Philip. 3. 2. *And the Galatians, Bewitched Fools*, Gal. 3. 1. For who, I wonder, thinks, that he hath either the Extraordinary Spirit of diſcerning Mens States and Ways, as *Chriſt* and the *Apoſtle* had. Or, that he hath like Authority to reprehend as they? Or laſtly, that *Chriſt* or his *Apoſtle* did take any Anger againſt the Sinners *Perſons*, but only on account of their *Sins*: Or, upon the account of their Sins themſelves, otherwiſe than as they were *Diſhonours unto God?* For if not, there was no ſhadow of ſinful Haſtineſs in either of them.

3. *From the Imprecations in Scripture uſed by Saints. Peter*'s uſed on *Simon Magus*, Acts 8. 20. *Thy Money periſh with thee.* St. *Paul*'s uſed on *Elymas*, Acts 13. 10. *Thou Child of the Devil!* —— *the Hand of the Lord upon thee*, &c. For neither in theſe is any corrupt Haſtineſs expreſſed. St. *Auſtin*, and others, not a few, do think that theſe Words are not ſo much *Optative*,

tative, as *Predictive*: and do rather expreſs a *Declaration* what would be, than an *Imprecation* what the Speakers wou'd have! However, none of us pretends to their Extraordinary diſcerning Spirit, as was aforeſaid.

But to return. For your Life beware of a Taint in your Heads; and ſee that you be not ſo impoſed upon by any Fallacy, as to be brought to plead Conſcience for loathſom Wickedneſs! It is a ſad Deluſion under which a Man *verily thinks that he ought to do many things contrary to Jeſus Chriſt's Goſpel and Example!* Act. 26. 9.

Exh. 4. *As holy* Job, *abhor your ſelves*, Job 42. 5. Be humble, and you will eaſily be peaceable. For, *only by Pride comes Contention*, Prov. 13. 20. *Proud and haughty Scorner is his name who dealeth in proud Wrath*, Prov. 21. 24. Our Lord bids us *Learn his Meekneſs, and Lowlineſs*; and then ſaith, that *his Yoke will be eaſy to us, and Burden light*, Mat. 11. 29. And, who ſees not both the *Truth*, and the *Reaſon* thereof? The *Truth*; for it's every body's Obſervation, that as ſoon as High Conceits of our ſelves are laid down, the Higheſt Affronts from our Neighbours are quickly put up. And the *Reaſon*; becauſe it is the Value which is ſet upon any thing which raiſeth the Storm at the Breach or Bruiſe given it. An earthen Pot is daſhed in pieces; and, for that we do not throw the Houſe out at Windows. It's then when a Diamond is defaced,

or

or a rich Jewel abuſed, that the *Euroclydon* riſes, and all hope of Peace is loſt. Let a man ceaſe to account himſelf a *Golcondah* Diamond, and juſtly rate himſelf a poor earthen Veſſel, his very Temptation to Anger is then at an end. Briefly; There is a vaſt Ocean of Argument in that ſhort Text, *God giveth Grace to the humble*, Jam 4. 6. And a whole *Goſhen* of Light, methinks there is in this Obſervation: That as unto *Noah*, ſo unto all Men; *It is not the proud Peacock, but the humble Dove, that brings the Olive-branch.* Still they be Men of Meekneſs, that bring us Peace and Quietneſs! Boars of four Feet do whet their Tusks in the Foam of their Mouths; and two-legged wild Boars do ſharpen their Revenges in the Froth of their proud Self-conceits. Wiſely the *Pſalmiſt* prayed with an Eye hereto, *Let not the Foot of Pride come againſt me*! Pſal. 36. 11.

Exh. 5. *As* Joſeph *did*; *ſee the hand of your Father in all Provocations given you by your Brethren*, Gen. 45. 8. *It was not you that ſent me, but God!* Nothing ſo calms and quiets the Spirit as this: *I was dumb, Lord,* (that is, I was not angry) *becauſe thou didſt it*, ſaid the *Pſalmiſt*, Pſal. 39. 9. Bluſh, Chriſtian Reader, while I give thee the Words of more than one Heathen. *Antoninus* thus ſpeaks; *If God be not the Orderer of Events to me, why do I pray to him? And if he be, ſurely he contrives all things well and wiſely, not ſuffering any ill thing to befal me, but in order to ſome greater good*

on another account: Inſomuch that, in his will I have reaſon to acquieſce. *Epictetus* asks in theſe Words, τί ἔν θεομαχῶ, &c. *What juſt reaſon have I to fight againſt God, and to vex and chafe at what he ordereth?* *Seneca* ſays thus; *In all Troubles we ſhould quiet our ſelves, by conſidering that God thought it not fit, in this and that thing, to give us our Wills.* Adding, That we ought to believe that nothing does come to paſs, but what ought to come. And we ſhould not offer to chide and brawl againſt Providence, (*Objurgari Naturam*) but always we ſhould ſubmit to God, by whom all Events are ordered (*Quo Autore cuncta proveniunt.*) In a word; *Wo to him that ſtriveth with his Maker, Iſa.* 45. 9. Say it is the Lord, and then you will add what *Eli* did, 1 *Sam.* 3. 18. *Let him do what ſeemeth him good!*

Exh. 6. *As mournful* Hannah *did; anſwer mildly a cenſuring* Eli, 1 *Sam.* 1. 14, 15. Her Voice was not heard, therefore *Eli* thought ſhe had been drunken; and ſaid to her, How long wilt thou be drunken? But *Hannah* anſwered, *No my Lord, I am a Woman of a ſorrowful Spirit: I have drunk no Wine, but have poured out my Soul before the Lord. Count not thine Handmaid for a Daughter of Belial.* But what got ſhe by this ſoft Anſwer? Had not the good Woman better have told him his own, in ſuch like Words. "Reverend Sir, I am no more "drunk than your ſelf; and have ſenſe enough "to obſerve what ſtrange Eyes you do ſee "with;

"with; Eyes that repreſent a Mourner as a "Drunkard, but do take a *Hophni* and a *Phinehas* "of yours, for ſmall Offenders, in robbing "Men, and defiling Women at the Tabernacle door. It will be no great Honour to "you, I ſuppoſe, when it ſhall be told abroad, "how gently you do touch the notorious Sons "of *Belial*, being your own Sons too; and "how cruely you do ſtab the Name and Heart "of an afflicted Saint! No, but much wiſer was her ſoft anſwer, which brake the Bone of *Eli*'s raſh Cenſure. Inſomuch that he ſent her away with his Bleſſing! *Eli anſwered, Go in Peace, and the God of Iſrael grant thee thy Petition*, ver. 17. Even then, when it goes moſt againſt you, imitate you this Saint! *Let your Heart ſtir you up, let your Spirit make you willing*, as *Exod.* 35. 21. Knowing that the Acts of Grace will ſtrengthen the Habits! And *if ye walk in the Spirit, ye ſhall be ſo kept by his Aids, that ye ſhall not fulfil the Luſt of the Fleſh*, Gal. 5. 16.

Exh. 7. *As* Jacob *did; beſpeak kindly the roughеſt Eſaus.* Creatures of rough hands, as well as of ſharp Tongues. Read once and again, read *Gen.* 32. 3, 4. *Seven times he bowed himſelf to the ground, until he came near him.* And, what came of it? *Eſau ran to meet him, and embraced him, and fell on his Neck and kiſſed him.* Forget not alſo how holy *David* did melt wicked *Saul*'s Marble! A curſt Temper *Saul*'s was! and, towards *David*, moſt malicious was his

behavior. Secretly he undermin'd him, openly he purſued him. But what doth perſecuted *David* do, and ſay? Why, when he cut off the Skirt of his Garment, and if he pleaſed might have cut off his Head, his Heart ſmote him for cutting that it ſelf! *He bows himſelf down before Saul.* He calls him, *My Lord, my Father, the Lord's Anointed.* In compariſon of *Saul*, he calls himſelf a *Dead Dog and a Flea.* And what wrought this on *Saul?* ſo much, that he diſſolved into Tears, trumpeted forth the Praiſe of *David*'s Righteouſneſs and Kindneſs: Prayed God to reward *David*: committed to *David* the Care of his Children, 1 *Sam.* 24. Will this Self-denial coſt you labour with your Heart? yes; but as it will require, it will requite that Labour, that your *Labour will not be in vain in the Lord*, 1 Cor. 15. 58. *Uſu lenienda eſt Ira*; Practice makes perfect, and Cuſtom will alter very Nature! Uſe your ſelf to quench it, and your Anger will not be ſo hard to be quenched, ſaith the Prince of Heathen Moraliſts!

Exh. 8. *As* Abraham *did, condeſcend to ask Peace even of Inferiours*, Gen. 13. 8. *Abraham* ſaid unto *Lot, Let there be no ſtrife, I pray thee, between thee and me, for we are Brethren.* The hardeſt Chapter of all, this will ſeem. But away, away; What's Difficulty to them that are *ſeeking Honour, and Glory, and Immortality?* And what? Have you not ſweetly experienced it? One Victory over Anger inſpires courage

to

to atchieve another; do but once vanquiſh this *Lion* or *Bear*, it ſhall fortify you againſt any *Goliah*, 1 Sam. 17. 37.

Exh. 9. *As the Martyr* Stephen *did, pray God for* Mercy *to thoſe who treat you cruelly*, Acts 7. 60. *He kneeled down and cried with a loud Voice, Lord, lay not this Sin to their charge!* See what Grace, held in Exerciſe, can do! Even make Heaven to ring with Prayers, for our malicious Murderers! And ſee how richly God rewards his own Graces in ſo good Souls! Thro the Shower of deadly Hail-ſtones they have more than common, and very Beatifick Viſions! Thus ſaith the rare Saint; *Behold, I ſee the Heavens opened, and the Son of Man ſtanding on the Right Hand of God*, v. 56. Be it here added; they who are unable to *imitate*, are unexcuſable if they do not *contemplate* theſe holy Patterns, *Hannah*, *Jacob*, *Abraham*, *Stephen*. For as looking on green Colours aſſwageth Inflammation in our Eyes, beholding of theſe and the like holy Examples is as Soveraign and ſweet a courſe for taking off Inflammation from our Hearts.

Exh. 10. *As the Jews were of old required, Purge you out your Leaven.* Exod. 12. 15. *Ye ſhall put away Leaven out of your Houſes.* And ſo the Apoſtle alluſively ſpeaks, 1 *Cor.* 5. 7, 8. *Chriſt our Paſſover is ſacrificed for us* [Chriſt repreſented by the Paſchal Lamb, has by his Death made ſatisfaction for our Sins] *Therefore let us keep the Feaſt, not with old Leaven, neither*

ther with the Leaven of Malice and Wickedneſs, but with the unleavened Bread of Sincerity and Truth. [i. e. Let our whole Life be a holy Feaſt on that glorious Sacrifice. A perpetual Paſſover. With the Corruptions of our Apoſtate Nature mortified, particularly that bitter one of *Malice*, and *wicked Paſſion.* And with all Purity of Affection, and Action exerciſed.] In a word; Mortification of Sin is the Holy Ghoſt's work, yet it is our Duty. And Anger and other ſinful Luſts we do then mortify, when [*the Love of Chriſt conſtraining us*] we do apply to the Spirit of Chriſt for Wiſdom and Strength, and ſet us by Prayer and Meditation, to bring our Minds to condemn it, and our Hearts to loath and deteſt it. To condemn and deteſt it as in it ſelf unrighteous; to God's Honour, injurious; to our Souls preſent and Eternal Life, pernicious; to the Church and World, miſchievous; and only to the Devil and his Angels, delicious. And when ſinful Haſtineſs is thus condemned and deteſted, the Leaven of Malice is purged out. Whether the ſoundeſt Believer can be a *Gaius*, and have his *Soul long proſper* without a frequent uſe of this Purge, let the experience of Saints ſpeak! *Rom.* 8. 13. *If ye through the Spirit mortify the Deeds of the Fleſh, ye ſhall live!*

Exh. 11. *As the great Apoſtle; Endure not to be idle, but labour more abundantly than the generality of Chriſtians do:* 1 Cor. 15. 10. *I laboured*

more

more abundantly than they all. Only the Diligent can be Diſpaſſionate. Standing Lakes are never without Frogs and Toads. And the Breaſts of Idle Men are ſtill over-run with venomous Vermin! An empty Ship is eaſily over-ſet, a very ſmall Wind turns it upſide down. Nor is it otherwiſe with an unemployed and unengaged Mind. Chafing and Fretting, is (*Otioſorum negotium*) Buſineſs for Men of no better buſineſs. He that is about any Beneficial Work, any that he makes good gain of, will not tend for the Trade of Waſps. For which Men are then moſt ready, when they are moſt ſleepy. A Seaſon wherein the calmeſt Minds are moſt apt to ſtorm! The gentleſt Spirits are impatient of the leaſt touches! We have heard of ſome, who have broken their Friends Heads, for breaking but a Drowz of theirs. In ſhort, *Slothfulneſs caſts into ſuch a drowzy Diſtemper.* And, *and an idle Soul muſt*, conjunctly, *ſuffer Hunger and Anger*, Prov. 19. 15.

Exh. 12. *As Martha was; Be not careful and cumbred about many things*, Luke 10. 40, 41. *Martha was cumbred about much ſerving; and Jeſus ſaid, Martha, Martha, thou art careful and troubled about many things; but one thing is needful!* Over-buſy Minds are like over-burdened Ships, quickly ſpoiled by a Tempeſt. For to be *preſſed* with Buſineſs is as perilous, as not to be *poiſed* with it. Being that, as the ſtrongeſt Bows, if they are always kept bent, they muſt needs

grow

grow weak. And, weak things are eaſy Preys unto the leaſt forcible Enemies. Inſomuch that he muſt never look to be a Maſter of his Paſſions, that is a Slave to his Employments! This is obvious in the great Apoſtle's Words; 1 *Tim.* 6. 9, 10. *They that will be Rich* [are ſo bent upon it, that they are reſtleſsly raking and ſcraping for it] *fall into Temptation, and a Snare, and into many fooliſh and hurtful Luſts,* [of which none is more hurtful or fooliſh than ſinful Anger.] Harmoniouſly the Wiſeman ſpeaks, *Prov.* 15. 27. *He that is greedy of Gain troubleth his Houſe.* And *Prov.* 28. 20. *He that maketh haſt to be rich, ſhall not be Innocent.* It was St. *Ambroſe*'s conceit, that our Saviour ſuffered not his Apoſtles to carry Money in their Purſes, as knowing it would occaſion Calentures in their Spirits! I am more certain, that, *Chriſtian Contentment* doth what *Solomon* ſaith the *Lot* doth: *It cauſeth Contentions to ceaſe, and parteth betwixt the mighty!* Prov. 18. 18.

Exh. 13. *As the Woman of* Tekoah *ſaid to* David, *let every man ſay to his own Heart when it glows, Remember the Lord thy God,* 2 Sam. 14. 11. The Woman's Words in any ſenſe taken, are very applicable. Either (1.) as her deſire, that *David* would take up the Name of God in an Oath, and ſwear to be good unto her! Or (2.) That he would conſider God's kind and gracious Nature, and be moved by the ſame to be gracious! Or (3.) That he would

would remember his being in the Preſence of the Lord his God, who had been witneſs to the Promiſe which he had made to her, and would not fail to revenge the Breach thereof if he ſhould break it. When any thing beats upon your Spirit, and provokes it, it ſhall be of good uſe to beſpeak it thus; O my Soul, thy Hands and Knees are feeble. and this Temptation to ſinful Anger will be too many for thee, if thy Pains be not uſed and bleſſed: come on then, bind and ſtrengthen thy Reſolution with a Vow and an Oath, that thou wilt not offend! Conſider, my Soul, the Charity that is not eaſily provoked, is no ſmall part of the Image of God; and it's of the Divine Nature to be ſlow to Anger. It is the glorious Trinity thou doſt imitate, when thou doſt forgive Treſpaſſes, and multiply Pardons! Remember likewiſe, O my Soul, remember thou ſtandeſt now in his Preſence, to whom thou haſt promiſed to lay aſide Anger! And from whom thou muſt expect Vengeance, if thou doſt not induſtriouſly keep thy Promiſe. In ſhort, if thou dareſt now to break this Command, thou knoweſt not but thou mayeſt be ſtruck to Death and Hell by his next Command. If it be asked, by what means *David*, or Chriſt *the Son and Lord of David*, did keep his Purity and Peace, and was never removed from either? It muſt be anſwered, *He did ſet the Lord always before him*, Pſal. 16. 8.

I have known ſome great Men of an outwardly Religion, who would have a *Cato* with them, by the Awe of his Face to reſtrain their Wildfire, but it has been of little effect. As was the device of having *Padre Paolo* to ſit in the Senate of *Venice* for the like purpoſe. A wiſer Spirit dwelt in that Soldier, who in the Engliſh Civil Wars, would ſay, that, *they ſhould have a ceſſation of Arms if the Lord of Hoſts were ſuffered to ſit in the Council of War.* Sure it is, that the Way to ſuppreſs all that is Unpeaceable, is to do as patient *Moſes* did, to *ſee him that is inviſible!* Heb. 11. 27.

Exh. 14. *As Eliſha ſaid unto Hazael, let every Wiſe-man ſay unto this World; I know the Evil that thou wilt do unto the Children of Iſrael,* 2 King. 3. 12. Let him remember what he cannot but know; that this World is Satan's Walk, *Job* 1. 7. That unregenerate Mens Hearts are Satan's Shops and Work-houſes, *Eph.* 2. 2. That the moſt holy Saints have in-dwelling Corruptions, and warring ones, *Rom.* 7. 17, 23. And, conſequently, that the Treatment he may expect from ſuch a World is not a Mild one; ſuch as that wherewith *David* commanded *Joab, Abiſhai,* and *Ittai* to treat his *Abſalom,* 2 Sam. 13. 5. No, but very Harſh and Rough; like *Gideon*'s Treatment of the Men of *Succoth, with Briars and Thorns,* Judg. 8. 16. And never let him expect either a Parent, or Brother, a Siſter, a Servant, or a Yoke-fellow, a Child,

or

or a Friend to be perfectly blameleſs and without offence, and to carry it as *David* to his goodly Youth; of whom it is ſaid, that he *did not at any time diſpleaſe him*, 1 King. 1. 6. But, let him reckon himſelf *born to Troubles and Vexations*, Job 5. 7. To perpetual Vexations created him by all theſe; and to daily *Heart-burnings*, if he keeps a *combuſtible Heart*; and one that will eaſily take Fire. Thus reckoning, he ſhall find it true what hath been often ſaid by *Pagans*, but has not been well conſidered by *Chriſtians*: *Foreſeen Injury makes not very Angry.*

Tela proviſa minùs Nocent. Præſume animo, multa eſſe patienda. Senec. lib. 3.

No Man chafes at the moſt bitter cold of an expected Winter; or at the moſt pitchy Darkneſs of an expected Night. Surpriſe makes Patience it ſelf to be impatient; but Proſpect and Premeditation gather Strength and Wiſdom, and thereby do cool Fire it ſelf. Often they prevent, and always mitigate Wrath. It is thro the neglect of them that we gain no more Victory over Paſſions. I ſuppoſe I may thus apply our Saviour's Words, *Mat.* 24. 43. *If good men did in every Watch of the Night expect the Thieves and Robbers of their Peace, they would ſo watch as not to ſuffer their Houſes to be broken up, and by enraged Paſſions to be turned upſide down!*

Præcogitati mali mollis Ictus. Senec.

Exh. 15. *As the Nazarite under the Law did, ſeparate your ſelves from Wine and ſtrong Drink.*

Num.

Num. 6. 3, 4. *He ſhall ſeparate himſelf from Wine and ſtrong Drink, and ſhall drink no Vinegar of Wine or Vinegar of ſtrong Drink, neither ſhall he drink any Liquor of Grapes, nor eat moiſt Grapes or dried. He ſhall eat nothing that is made of the Vine Tree, from the Kernels even to the Huſk.* Plainly thus; Be not Luxurious, but exquiſitly Temperate. For ſtrong deſires do naturally raiſe fierce Paſſions. And, eſpecially deſires of ſenſual Gratifications, ſtill, ſo do. Becauſe in their *Wine* there is an hyberbolick Exceſs, *Eph.* 5. 18. *Be not drunk with Wine, wherein is Exceſs*; i. e. Wherein or whereby Men are tranſported to all manner of Outrages. Inſomuch that, to burn in a Fever is as much a Wonder as to be quarrelſom in Drink. And, as it is ſaid *of him that loveth Wine and Oil, he ſhall not be Rich*; it is as truly to be ſaid he ſhall (*in ſenſu compoſito*) never be other than a Waſp. *Prov.* 21. 17. While he is a Glutton, he will be a Vixon! Wouldſt thou therefore poſſeſs a calm mind? From the very Kernels to the Huſk, beware of the Vine-Tree. That is, avoid carefully every Provocation, every Occaſion, and every Appearance it ſelf of Intemperance! Who can tell the miſchiefs done by an exceſſive Cup, unadviſedly taken? The Wiſe-man ſpeaks plainly and pathetically, *Prov.* 23. 29. *Who hath Contentions, who hath Babling, who hath Wounds without cauſe, who hath redneſs of Eyes? They that tarry long at the Wine, they that go to ſeek mixt Wine.*

Exh.

Exh. 16. *As Abimelech ſaid to Iſaac; ſay you to your Anger, Go thou from us, for thou art much mightier than we.* Gen. 26. 16. My meaning is, Remember, and improve your Remembrance of the Nature of Anger! which, as it is the *Buſy Paſſion* with which we are moſt frequently troubled; ſo it is the *Demoniack* which we are leaſt able to bind. It is the moſt unruly of all; and that which overbears all the reſt; that which hath the leaſt recourſe unto Reaſon; and is therefore the moſt Impetuous and Impatient! Not ſparing Perſons or Things; not Friend or Foe, not Animals or very Inanimates. No, but rageth at Wind and Weather; frets at a ſtumbling Horſe, or a barking Dog; chaſes and fumes at every thing, that juſtly, or unjuſtly it miſlikes! Think often hereof, and tell your ſelves that againſt ſuch Anger, you do indeed do well to be Angry! That *when it ſpeaks ever ſo fair, it is not to be truſted: for there are ſeven Abominations in it,* Prov. 26. 25. Abominations that gender Hatred of Men in us, and Hatred of Men towards us! That make us *Hateful and hating one another,* Tit. 3. 3. For needs any be told how ready all Men are to turn again and rend us, when we rend or but vex them? How prompt our very Friends are to requite ſuch kindneſſes; yea to engage their *Care,* to quicken their *Induſtry,* to whet their *Invention* to deviſe, and double their Enquiries to find out matter of Diſgrace unto us; and, *to meaſure*

unto us the Meaſure we have meted unto them. Mat. 7. 2. The time would fail me to tell of the Cities, the Provinces, the Kingdoms, made fields of Blood, and Places of Skulls by Anger; and of the Armies which made them to be ſo, being by and by ſwallowed up by Anger! Anger, whoſe Fury hath ſet them to a ſelf-deſtroying Mutiny. Think then of that *Wo to them that are drunk, but not with Wine*, i. e. with Paſſion.

Exh. 17. *As Jonathan ſaid to his Lad, ſay you to your Self-denial, upon every Provocation unto Anger, Make ſpeed, haſte, ſtay not!* 1 Sam. 20. 38. *Principiis obſta*, is a choice Rule. Sparks are much more eaſily quenched than Flames. And Cockatrices are never to be cruſhed ſo as in the Egg! The Son of *Sirach* hath a memorable Word, *Eccluſ.* 28. 12. *If thou blow the Spark, it ſhall burn. If thou ſpit upon it, it ſhall be quenched.* Whereto he adds, *and both theſe come out of the Mouth*; meaning, that it is by wiſe Words at Anger's firſt riſe, that it may be quenched. And it is by Words of Pride and Folly at its firſt riſe, that it uſeth to be inflamed! The leaſt of Saints might get much of *Theodoſius junior*'s Praiſe, if their Self-denial, as weak as it is, were not Tardy; and did not let Provocations march on ſo far, before it ſtirred! His Praiſe was, that he was never ſeen to be Angry. Very ſeldom we ſhould be ſeen to be ſo, if our Grace of little ſtrength were exerciſed in due Time! If when we cannot avoid the Occaſion,

we

we would, as we might, ſtop the beginnings of Anger; and, *leave it off before it be medled with* Prov. 17. 14 For a ſingle Pint of Water, if timely applied, will extinguiſh that Fire which a few Minutes after will be but enraged by Buckets full! In ſhort, as ſoon as ever we feel our ſelves poiſoned, we call for a Vomit; or ſeized by a Fever, we haſten to have a Vein opened! But, no Poiſon runs ſwifter than Paſſion: no Fever burns faſter than Anger. Wherefore upon the firſt kindling of it, make haſte and delay not, call *Patience* to come do *its perfect Work*! bid it *make ſpeed, haſt, ſtay not*!

Exh. 18. *As the ſimple man, whom Solomon ſhames and condemns; do not you believe every Word.* Prov. 14. 15. *The ſimple believe every Word; but the Prudent Man looketh well to his going.* Credulity is the dam of Animoſity! An Ear eaſy unto reports is an *Eſquilin Gate*, letting in the filth that will corrupt and ſowr the ſweeteſt Spirit! Naturaliſts ſay, that *Cats breath does breed Hectick heats*! It's ſure, that the breath of Liars doth kindle the moſt malignant Fevers. Neither could Men or Devils be Murderers of Saints Peace, were they not Liars and Runnagates from Truth, *Joh.* 8. 44. The *Diarrhea* it is, the Flux of Hypocrites Tongues, which (through their unhappy Credulouſneſs) gives good Men their *Iliack Paſſions*! Should they but ceaſe to imbibe Praters Tales void of Truth, they would quickly be Doves, void of

Gall! Our Religion (as *Ammianus Marcellinus* himſelf confeſſed) leads us to nothing but what is juſt and mild! And our Nature, ſurely, inclines more to Pleaſure than Pain; to the pleaſant Scenes of Peace, than the cruel Tortures of Strife. Angry Mens common Phraſe is, *Was ever Man plagu'd as I am?* Wherefore, if our Hearts be kept guarded againſt *evil Surmiſes*, and our Ears againſt *ſlanderous Reports*; by which the Accuſer of the Brethren, and his pregnant Children, do effaſcinate us; we ſhall not in haſte part with our *Chriſtian Religion*, and *natural Affection* together. And this Guard, one would think, ſhould ſtraightway be ſet, as ſoon as ever that awful Text is underſtood, Prov. 17. 4. *A wicked Doer* (it is, that) *giveth heed to falſe Lips. A Liar* (it is, that) *giveth ear to a naughty Tongue!*

Exh. 19. *As the* Philadelphian *Church was; Aſſure your ſelves that you may be BELOVED, tho you have but a little ſtrength.* Rev. 3. 8, 9. *Thou haſt a little Strength. Behold, I will make them of the Synagogue of Satan, to know that I have loved thee.* This Church, as little Strength as it had, is more praiſed than all the other Churches are; which is very obvious, and very memorable. Many they are, whom *Senſe of Guilt* and *Deſpair of Succeſs* do withhold from very Endeavours againſt ſinful Haſtineſs! do at leaſt weaken the Nerves of their Ability, and blunt the Edg of their Induſtry! All ſuch I call to conſider, that every

every *raging* Sin is not a *reigning* one; that the Grace of the New Covenant multiplieth Pardons to the Penitent: that it alſo aſſures them Sin ſhall not have dominion over them, as much as it may prevail to *peſter* them. And it's ſure, that the weakeſt Babe in Chriſt may by Divine Grace gradually ſubdue this, and every other Luſt! Tho' *the Law* give no more than Prohibitions of them, *the Goſpel* furniſheth with Auxiliaries againſt them. True it is, Victory over Anger is impoſſible to a Saint *unaſſiſted.* Joh. 15. 5. But a New-born Babe *can do all things through Chriſt ſtrengthning!* We read of *Young Men who have overcome the Evil one.* 1 Joh. 2. 14. And, what think we? Doth the Holy Ghoſt by his common operation ſubdue Anger in a Cholerick *Socrates?* Doth he proſper a Heathen's work, with his Heart, for the Reduction of his Paſſion to the Government of Reaſon? And bring him to look on provoking Scoffers, with a calm and ſedate Countenance; and to give them courteous Words with a temperate Voice? Doth he thus, and will he not do much more in an adopted Child of God, a living Member of Chriſt, and a holy Temple of his own? Aptly enough I may here ask humble Chriſtians, as our Lord asked his diſtruſting Diſciples, *Mat.* 6. 26, 30. *Are ye not much better than they?* than they who know not God, and him whom God hath ſent? What, if God ſo endow them, ſhall he not much

more endow you with every Virtue, *O ye of little Faith?* Certainly he ſhall! And let all that deſire a more regular Spirit pray the Prayer of *Jehoſaphat*, and ſee if he doth not! *O our God, we have no might againſt this great Enemy that comes againſt us, neither know we what to do: but our Eyes are upon thee!* 2 Chron. 20. Reſolving every one and ſaying, as *Jacob, I will not let thee go except thou bleſs me!* Gen. 36. 26.

Exh. 20. *As the ſtung Iſraelites did; keep you looking on the Brazen Serpent.* Num. 21. 8 *The Lord ſaid unto Moſes, Make thee a firy Serpent, and ſet it upon a Pole; and it ſhall come to paſs, that every one that is Bitten, when he looketh upon it ſhall Live.* The Poiſon of the Serpents was grievous to the Iſraelites; partly as it deſtroyed their Lives, and partly as it diſenabled them to do the Duty for which they received their Lives! And, thus is the Sin of Haſtineſs to Anger grievous to every Believer; partly as damning, partly as diſordering them. Againſt the Poiſon of the Serpents, no help had the Iſraelites, but only from the *brazen Serpent.* And againſt this ſaid Sin of ours, no help from God have we, but only from *Jeſus Chriſt*; of whom that Serpent was a Type. For, againſt its damning power we have no help, but by *imputed Righteouſneſs*; and againſt its defiling power we have no help, but by *inherent Righteouſneſs.* And Chriſt Jeſus is the Fountain of both, imputed and inherent Righteouſneſs. All Spiritual Bleſſings he purchaſed by his Humi-

Humiliation, and all of them he now confer-reth in his State of Exaltation. Repentance he only gives, he alone it is, who *bleſſeth us in turning us from our Iniquities*, Acts 5.

In ſhort; The Obedience of Chriſt it is by which we are made righteous both in reſpect of Juſtification, and of Sanctification. Of *Juſtification*, as towards God it works *meritoriouſly*, and purchaſes our Abſolution from Guilt, our Acceptance into the divine Favour, with our Reſtoration by the Holy Ghoſt into the Image of God. And of *Sanctification* as on us it works *morally*, and makes us to argue our infinite Engagements! Engagements to fear the Righteous God, *who ſpared not his own Son*; and to love the gracious God, who *gave him up a Sacrifice for us*! A Sacrifice meritoriouſly obtaining for us the Gift of the Holy Ghoſt, to enable us *to will and do his good Pleaſure*! Wherefore, as the Prophet ſaid to the King, I ſay to my Reader; *Let my counſel be acceptable to thee*, Dan. 4. 27. So ſhalt thou who groaneſt, crying, *O wretched Man that I am! who ſhall deliver me from this fire of Wrath?* Thou ſhalt ſoon be made to ſay; *I thank God through Jeſus Chriſt our Lord*! Thy *O wretched man* ſhall be followed, with thy *I thank God*! And, in order hereunto, I *charge thee by the Lord, that this Exhortation be not let ſlip*. And, concerning the Precept of my Text, *I give thee charge in the ſight of God, who quickeneth all things; and before Chriſt Jeſus, who be-*

fore Pontius Pilate witneſſed a good Confeſſion, that thou keep this Commandment without ſpot, and unrebukable until the Appearance of our Lord Jeſus Chriſt, 1 Tim. 6. 13, 14.

Adding for thy Encouragement, this Wine of Conſolation, this ſpiritual Wine which maketh glad the Hearts of as many as turn to God, and are *upright before him, and do keep themſelves from their own Iniquities*: ſo keep themſelves, as an excellent Hand hath lately ſhewn us. The Wine with the Milk and Honey which floweth in theſe and like Texts:

Dr. Bates *Ser. on Pſa.* 18. 23.

Iſai. 55. 7. *Let the Wicked forſake his Way, and the unrighteous Man his Thoughts, and let him return to the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.*

Mat. 12. 20. *A bruiſed Reed ſhall he not break, and ſmoking Flax ſhall he not quench, till he ſend forth Judgment unto Victory.*

Iſa. 1. 18. *Come now and let us reaſon together, ſaith the Lord: Tho your Sins be as Scarlet, they ſhall be white as Snow; tho they be red as Crimſon, they ſhall be as Wool.*

Mica. 7. 18, 19. *Who is a God like unto thee, that pardoneth Iniquity, and paſſeth by the Tranſgreſſion of the remnant of his Heritage? He retaineth not his Anger for ever, becauſe he delighteth in Mercy. He will turn again, he will have Compaſſion on us. He will SUBDUE our Iniquities, and thou wilt caſt all their Sins into the Depths of the Sea.*

Miniſtris

Miniſtris Sacroſancti Evangelii Anglicanis, Conformiſtis, *ut loquuntur*, & Nonconformiſtis *omnibus*; *haud nequiter ſeipſos, ſed Chriſtum Jeſum Dominum fidelitèr annunciantibus*, S. D.

IN publico diſcrimine, *Fratres Præſtantiſſimi*, quantus aut quantillus, Omnis homo eſt Miles. Néq; aut *Nihil*, aut *Aliud*, nedum *Malè* agere, delecti Jeſu Chriſti Militis eſt, tunc cùm, ab inteſtinis *Motibus*, perinde ac *exterorum Incurſibus*, nil tutum. Omnium certiſſimè intereſt, Tyronum juxtà ac Veteranorum, *Nunc omnes promere vires*, *Nunc Animos*.

Fallor, autem? an incidêre nobis καιροὶ χαλεποί? Quandoquidem omne in præcipiti vitium perſtat. Algent, Vapulantq; nudæ, vel Laudibus antiquis exutæ, cùm *Pietas* tum *Probitas*. Stat verùm, nec habet quò progrediatur aut *Heterodoxia* hodierna, aut *Morum Corruptela*. *Hi Mores, hæc Tempora! Tempora, quæ nec Vitia poſſunt ferre nec Remedia!*

Quam-

Quamobrem nos inter, (nos Chriſti *milites*, Populiq; ſui *Duces*,) quid rerum gerarur, gemebundi rogant ſceleris puri omnes. Annon ad unum omnes *Hoc agimus*? Et, *Alexandri* militum ſimillimi, ad ſupremi Ducis *Signum* unumquodque, & vel *Nutum* intenti ſumus? Annon Partium ſtudiis denuò valere juſſis, rebus in melius mutandis jugitèr excubamus? ὁμοθυμαδὸν *& Viriliter agentes pro Populo noſtro, & pro Civitate Dei noſtri?*

Sed, proh dolor! Deterrima de nobis *Dici poſſe, & Refelli non poſſe*, conqueruntur gens hominum ſanctiſſima! Nos *Immorari* non modo ſed & *Implicari* in triobolaribus hujus vitæ negotiis vociferantur; ac, interèa miſerandi temporis, ſancti Salvatoris juſſa *Interpretari* tantùm, non *Exequi*! Circumvolat uſquequaq; diverbium execrabile, *Periclitatur inter Reverendos Religio!* Et ſeductores, non ſecùs ac Ductores, haud pauci audiunt Anteſignani. Viros intelligo nominatiſſimos, quibus *ipſos dolandi Artifices* nec Peritia neque Ambitio eſt mediocris. His, etſi magnæ Virtutes, certè non minora Vitia, ubiq; Locorum attribuuntur. *Quis talia fando Temperet à Lachrymis?*

Atqui in nullâ re aut turpius *Deſipere* aut gravius *Inſanire*, & planè *Furore corripi* perhibemur, quàm in ſtultulis (quarum omnia ſunt plena,) & nefariis *Altercationibus*. Enimverò omnibus in ore eſt, *Quanta animis Conſecratis noſtris ſunt Iræ?* Quàm immanem noſtra unaquæq;

unaquæque *Musca habet splenem.* Quantoperè quilibet infimi subsellii Theologaster vel ad ravim occlamat, *Nemo me impunè Lacesset.* Quàm studiosè atq; obstinatè & *Senecæ*, & *Cypriani*, & ipsius *sacræ paginæ*, Andabatæ omnes oblivisscimur!

Senecæ monituri falsè; *Aut Potentior læsit, aut Imbecillior; si Imbecillior, Parce illi; si Potentior, Parce tibi.* Nec minùs *Cypriani*, pro suo more sancto fulminaturi; *Quid facit in pectore Christiano Luporum feritas, Canum rabies?* Nec non *sacrosanctæ*, cujus Præcones habemur, *Paginæ; Paginæ*, stigmata Dei manu Iracundiæ inusta palàm facientis. Stigmata, *i so penè timenda sono.* Exemplo sint tituli quibus Linguam Iræ æstro percitam insignivit *Divus Jacobus*: Ἡ γλῶσσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γεέννης.

Quinetiam eo vesaniæ ventum est, quod nec inter *Concionandum* è suggesto, neq; inter *Colloquendum* domatim, sæpius Crabrones nostros attingimus, quàm animosè protentùs in ora involant. *Teipsum cura, Medice. Gracchi sunt de seditione querentes. Sceleri dicam impingit Vitium. Erubescunt Dicta, Factis deficientibus. Doctorem Culpa redarguit ipsum*; & sexcenta ferè mordacia id genus adagia reponunt.

Ne nimius sim, satis supérq; nota loquuturus; Nos sacri gregis Duces, in gravissimas Paci Turbas, aut per *Insciti*am, aut *Desidiam*, aut *Perfidiam* converti, vox populi multipluri-

mi

mi eſt. Nec deſunt qui & Schiſmata Luctoſa, & cætera Nequitiæ ſuæ portenta, *noſtris* debe-ri *Litigiis noſtris* prognaſci *Rixis, noſtris* profi-ciſci ex *ſchiſmatibus* rotundè eloquuntur. Eoq; aut Vecordiæ noſtræ aut popularis Calumniæ itum eſt, quòd Capita quædam celeberrima cotidianæ lacerant Alapæ; néq; mollioribus ver-bis ſubindè excipiuntur, quàm quibus ἀλλο-πρόσαλλον *Spalatenſem* excepit du-dùm *Crakanthorpus* noſtras: *Annon tu ex Condigno meritus ſis, ut deinceps non Antonius de Dominis, ſed Antonius de Dæmoniis vociteris?* Ποῖον ἐπῳ φύ-γω ἕρκῳ.

Defenſio Eccleſiæ Anglicanæ, p. 595.

Altâ mente hæc triſtia dictu, & ſuſpiriis po-tiùs quam Verbis proſequenda, revolvo, *Con-ſervi impensè dilecti!* Revolventiq; gliſcit mihi animus, aciem adverſus *Iracundiam* ſtruere. *Ira-cundiam*, mille malorum *Lernam*; quâ nec te-trior Hoſtis, nec Victoriis onuſtior, Spoliiſque. Spoliis ſanctæ *Religionis Chriſtiana*, & tantùm non *Nominis* ſuſpiciendi internecionem minantibus. Veruntamen tenuitatis meæ memor, Copias auxiliares veſtras, (unicâ, quâ me penes eſt) *Tubâ* convocare *Epiſtolicâ* mihi ſumpſi. Atq; aliquaſdam inſuper Lachrymas, à quibus tem-perare nefas eſt, Veſtros inſtillare in ſinus.

De Patientiâ verba facturus, non antè ver-bulum fecit *Tertullianus*, quàm ὡς φατὸ δακρυχέ-ων; *Homo ſum Impatientiæ doloribus æger!* Faten-tem me quoque reum perditè habetis. Me,

cui

cui quamprimùm animum ad ſcribendum appuli, noctes propemodùm inſomnes dedêre *ſurda Verbera!* Quemq; inter Scribendum commordebat *non Serpens unus, & non Culeus unus.* Quem urunt item, male habentq; infixæ cordi Sagittæ, poſt Schedas ad umbilicum perductas. *Miſereatur* ἁμαρτολῶν πρωτοῦ *Deus Pater Jeſu Chriſti, ſecundum amplitudinem miſerationum ſuarum!* Amen.

Et vos, ô Viri *quibus nec Doctiores ſol uſpiàm videt néq; ſanctiores*; vos obteſtor, ut mei è vobis minimi, & ſupra quod dici poteſt carentiſſimi, in ſacris Precibus nunquam non ἐκτενέστερον memineritis! Quódq; ad Opuſculum hoc Levidenſe attinet, ignoſcere vos precor & *Ingenio* & *Tempori* quibus ſum anguſtiſſimis. Nec morari, ἐκ τοῦ περισσεύοντος, aliquippiam ad publici ſaporis guſtum fæliciùs conditum expromere.

Deniq; faxit ille *Jehova Tſidkenu* quem animæ diligunt noſtræ, & depereunt, ut *Clerus Anglicanus & ſtupor Mundi & Delicium cœli in ſæcula ſit nuncupandus!* Détque, eo fine exoptatiſſimo, *ut ſomnos* qui obrepſêre, *graves excutiat!* Ut *probe in ſe deſcendat!* Ut *intimiùs ſe noſcat!* Ut *dicat ſibi, Quis ſit!* Ut *Vitilitigationes ſe dedoceat!* Ut *Odiſſe Fratres in ſua verba non juratos ignoret penitus!* Ut *pro Phylacterio ſit ſuo, Chriſtianus nullius eſt Hoſtis!* Ut *mirabundos Infideles ad veterem adigat phraſin decantatam, Ecce ut ſe invicèm diligunt!* Ut *Salem habeat minimè*

Infatuatum!

Infatuatum! Ut *Sapere*, vel inter Leones Africanos, *audeas*! Ut *ſibi caveat ſummoperè*, donec à fronte Lupi, à tergo Præcipitia interminantur! Ut *Hodie Vivat*, & rerum ſuarum ſatagat, μηδὲν ἀναβαλλόμενος! Ut ὀρθοτομεῖν *inſinuet* & ὀρθοποδεῖν *ad amuſſim Paulinam exigat*! Ut *deſit è ſuis nemini, aut mitis Severitas, aut ſevera & non diſſoluta Clementia*! Ut *neminem Labor, ſui cultorem; neminem Inertia, populi ludibrium reddat*! Ut *Incoctus ſit nemo*, ἀδυνατος ἐν ταῖς γραφαῖς, *& in docendi tempore, diſcendum nihil non habens*! Uno verbo; ut *Polemica ſacra nemo aut ignarus Timeat, aut rixoſus Provocet*!

Parrheſiæ meæ obſequor, *Viri Venerandi*; ſed cùm, aut frigidiùs vos Amare aut parciùs Servire, mihi planè religio ſit, χαρίσασθέ μοι τοῦτο τῷ Ἀδικίαν ταύτην. Crimen, quod deprecari mallet quàm non committere,

Πάντων ὑμῶν Ἁγίων ἐλαχιστερος.

Daniel Burgeſs.

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FINIS.